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# RELIGIOUS EDUCATION

*A Journal*

*Devoted to the Development of Character through the Family,  
the Church, the School and Other Community Agencies*



The Obligation of the Church in a Mechanistic Age.....	Frederick Carl Eiselen
Does Character Education Require the Church?.....	Henry H. Dennison
Religious Living.....	Earl E. Speicher
Religious Worship in the Life of the Catholic Child.....	J. Elliott Ross
America Helps Make the World Court.....	Henry Noble Sherwood
Leadership Training: Today and Tomorrow.....	Erwin L. Shaver
The Teacher of Our Age.....	William S. Taylor
Some Problem Areas in Higher Education.....	Willard E. Uphaus
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Needed: A True Picture of the Negro.....	N. C. Newbold
A Viennese Appraises American Youth.....	Marianne Beth

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EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

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VOLUME XXVI

NOVEMBER, 1931

NUMBER 8

PUBLISHED BY THE RELIGIOUS EDUCATION ASSOCIATION

# Religious Education

*A Scientific Journal Devoted to  
the Development of Character  
through Education*

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J. W. F. DAVIES

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*Religious Education* is issued on the tenth of each month, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research and serves as a clearing house for information in the field.

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# Religious Education

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## Whither the Church?

J. M. ARTMAN

OUR prominent ministers lunched with me recently. I asked them what we could do to make our journal of the greatest value to the working minister.

After the discussion had continued for some time, one broke out with:

"Twenty years ago the church and the minister had a very definite job, a clear-cut method, and a way of knowing when the job was done. The job was the saving of souls; the method, revivalistic evangelism; the test, the number added to the church roll.

"Look at me today. I preach in a Gothic cathedral the very stones of which would cry out if I attempted to use the revival method. And I am now so constituted that I could not do it even if I tried.

"We ministers have no clear-cut objective today. We do not have a method; nor do we have a test.

"If the R. E. A. can give us the objectives of the church in this time, show the methods that are usable, and the tests to be applied, it will be of untold worth to the church and its ministry."

Is this true? Does the church have clear-cut objectives and method and test? The journal would like to have your answer. What have you to say? Write us.



# Religious Education

Vol. XXVI

NOVEMBER, 1931

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## Editorial Comment and News Notes

### To and From the Field

#### The Future of the Directorate

THAT many directors of religious education are anxiously concerned about the status and security of their calling is evidenced by letters we are receiving discussing the answer to question 1 in last month's issue of *Religious Education* (pp. 596-7). It is equally evident that pastors and representatives of training agencies—schools of religious education and theological seminaries—have profound responsibilities that they are either ignorant of or are willfully neglecting. The net outcome for the Protestant church is not very encouraging.

We print two of the letters we have received in order to give concrete evidence of the turmoil and the issues confronting leaders in the church.

#### LETTER 1

Your comments on page 597 represent, it seems to me, a move toward a middle ground in the relationships—but it really abolishes the profession, and demands that the academic departments become units in the schools for training preachers. This position in the field as represented by yourself is having serious reactions in the ability of the schools to encourage students to come into the profession. It is not possible to encourage a young man to take up his work when his future shall not be an independent future. On the contrary I would have to advise him to go to a school of theology and specialize in religious education. But to give religious education back to the schools of theology and to the "run of mine" church program builders is to lead a lamb to the slaughter.

#### LETTER 2

Referring to your "Questions and Answers" in the editorial section of the October journal, I wish to state that I find myself in the same predicament as the director mentioned in ques-

tion number one. I am a graduate of ——— with a Master's degree in religious education. I have been in my present position about a year. My associations with the minister here have been the pleasantest. Yet I am experiencing those same feelings of discontent and doubt as to the future of the profession for me.

While I agree most heartily with your answer, there seems small comfort in it for the questioner or myself. If the religious education director is to be the associate of the minister, then the schools of religious education should graduate students who when they arrive at their jobs are eligible to be accepted into ordination as ministers—ministers of education or call it what you will.

It was the wish of the minister here that I become ordained soon after I took the position. In presenting myself before the ordination committee of ——— I was turned down on the basis of lack of training in theology and homiletics, and was informed that only holders of a B.D. degree were eligible for ordination. The committee refused to recognize my special training in religious education as an equivalent.

I feel that the Religious Education Association and the schools of religious education should do something about this, for it is happening on every hand. Directors are continuing to graduate from the schools, only to be disillusioned when they reach their jobs because they fail to fit happily and satisfactorily into the present scheme of church organization. The R.E.A. has always sought to raise the standard of the profession as you know only too well. It seems that here is a task it may well undertake at once.

The first letter asserts that my answer "abolishes the profession" and requires sending candidates for training in religious education to "schools of theology" and to the "'run of mine' church program builders" which the writer thinks "is to lead a lamb to the slaughter."

The second letter illustrates the practical difficulties of one director of religious education (who asserts it is a very common experience among directors) in adjusting himself to his situation; and

contains a revelation of what the clergy considers of importance in training.

What about abolishing the profession? Surely my answer does not abolish the *function* of religious education? Instead it points out that religious education is the primary task of the church—whether by pastor or “independent” director of religious education. The function is certain and secure. And the church which becomes spiritually dynamic will most certainly do so by means of increasing emphasis upon religious education. Not to do so will mean a slowly dying church. With this fact in mind of the central and growing significance of religious education as the method of the church—with its far-flung meaning for the future of the church—the question of permanence of an independent profession pales into insignificance. Getting the task done is surely of more importance than perpetuating a profession for its own sake.

On the other hand, one entering a profession which requires long and serious training must view it in the light of security and reasonable chances of advancement. The training schools, colleges, and theological seminaries, which seek to be honest in serving young men and women willing and eager to do serious training, need to face the issues squarely. These institutions are morally obligated (1) to help these persons become proficient in the church's real function—religious education; and (2) to conserve the professional life of those it trains. Whether the person is to function chiefly in organization, in instruction, in leading in worship, in preaching, his capacity for using his specialty to further vital religious education is the primary concern of the training agency.

There is abundant evidence that our training agencies are failing in this—as much or more in the training of the pastor as in the training of the religious education director. The developing of expertness in motivation and in dynamic religiousness in the candidate is the primary

job of the training agency. In churches where finances limit the staff to one person this one person must be trained for an all-round ministry of religious education. In churches where several are required these persons must be trained in a multiple but unified ministry of religious education. Can the church induce our training agencies to serve it thus?

Candidates for professional service in the church, whether as pastor, or as the more recent religious educator, will need to watch themselves. Interest in preserving their profession for its own sake is irreligious and fatal to an all-round religious education program in the church. Many pastors are often incapable of seeing the church's whole task or of co-operating with others in a program of the whole. Why should not pastors train in co-operativeness? It surely is fundamental to their success in the ministry.

The church's real task is stimulating people to grow in religious living. An all-round program of religious education is coming forth as the most usable means.—*J. M. Artman.*

#### Comment on Railroad Situation

**I**N RESPONSE to the article, “Public Conscience and Common Carriers,” in the October issue of this journal, comments have begun to come in from the field. The one coming this morning, from the president of one of the eastern roads, stated:

I have had an opportunity to glance through your “Public Conscience and Common Carriers” article in *Religious Education* for October, and am sure some of the information contained therein must have been both surprising and enlightening to your readers. There's another angle of unjustness to this railroad situation—i. e., monies paid by railroads as taxes which are expended for highways which facilitate the operation of competing buses and trucks.

This illustrates perhaps how keenly railroad executives feel this injustice, since the reference to this very thing in the article under consideration seemed to escape his attention (See last lines on page 628, October *Religious Education*).

The foregoing shows that this executive either "glanced through" the article a bit hastily or that such slight reference to a point so vital was the equivalent of an oversight. Perhaps, as with all of us in many parallel situations, it is not a case of either-or. We read casually and we feel intensely on certain matters affecting our most vital interests. This executive has rendered us a service in pointing out what he, at least, would seem to feel the most tender spot.

He has touched a spot about which readers of this journal are in a position to mould opinion from the standpoint of ethical evaluations in crucial centers perhaps as effectively as the readers of any single journal in the country. Unquestionably when the readers of this journal become keenly aware not only of the problem involved in the field of character and motivation in the various aspects of the situation, but also of the seriousness of the very crisis the railroads are now in, with all its implications for our national well-being, they will be seeking more information, speaking, writing, and "doing something about it."

There are numerous sources of information such as *The Railway Age*, 200 South Clark Street, Chicago, giving the viewpoint of the roads, the Interstate Commerce Commission, giving the viewpoint of the national government, and the numerous reliable magazine articles now appearing.

*Religious Education* welcomes comments and constructive suggestions on any service it may render in developing a moral awareness which will lead to a satisfactory solution.—O. D. Foster.

### Getting Down to "Brass Tacks"

**W**E NEED to get down to brass tacks. Our thinking is not fundamental enough," commented a Rotarian at a meeting in the interests of relief for the coming winter. Individuals over the country are doing fine thinking. They

are in most instances separate and alone. Their thinking needs to be pooled and checked and refined, and then made available for the masses.

A bulletin of a Forum held each Sunday in the First Congregational Church, Evanston, Illinois, has as its general subject "The Ethics of The Economic Order." Here is a group of people trying to think out "an ethical analysis of our economic system and of the numerous panaceas and reforms today urged from various sides."

This is one of many groups seriously trying to think through the more important problems of today. But they are independent movements each going its own way. Do we not need some method of correlating this thinking, some common understanding concerning the direction in which we need to move, an understanding as to what is fundamental and what is secondary?

Thousands of such groups should think together. There should be a means of co-operation and correlation, a pooling of their progress.

*The World Tomorrow* for November carries an article entitled "Educating for Peace and Not for War," by George A. Coe. It is a practical suggestion of a plan that is of very high order.

In an almost continuous stream articles come from the typewriters of men and women who are doing high thinking in relation to the problems of life. But they are more or less unrelated to any central movement. Each is expressing independently what he thinks.

If people could spend enough time together to think through their common problems and then proceed with their contributions in line with their particular interest, might we not have something conclusive?

Yes, many people are getting down to "brass tacks" in their thinking. The root of the matter is to get the best concerted thinking incorporated into the consciousness of the mass of our people so that

they will act on the basis of the higher thinking.

Straight thinking builds character that results in right action. We cannot get down to "brass tacks" without it.

We invite these groups scattered over America to co-operate with us and with one another by sending the conclusions of their thinking on these problems.—  
*J. W. F. Davies.*

### A New College in 1932

**T**EACHERS COLLEGE, Columbia University, announces a plan for a new type of teacher training institution to open September, 1932. It will operate as an undergraduate unit at the college level.

This new college will attempt to demonstrate radically different methods in the selection and training of young men and women who are to become teachers in nursery, elementary, and secondary schools. While preparing these young people for teaching positions the new unit, which will grant the Bachelor of Science and the Master's degrees, will operate also as a demonstration college in which graduate students in Teachers College may observe improved methods in teacher training.

In this respect the new college will be to the field of teacher training what the Lincoln and Horace Mann Schools of Teachers College are to the field of elementary and secondary education. As these schools attempt to create and demonstrate more effective procedures in elementary and secondary education, the new college will attempt to create and demonstrate improved procedures in the training of teachers for elementary, secondary, and nursery schools.

Rigid methods of elimination will be used in the selection of students. High school and college executives throughout America will be asked to co-operate in selecting those who show the richest promise of developing into highly com-

petent teachers and educational leaders. Selection will be on the basis of good health, sound scholarship, desirable personal qualities, and promise of unusual growth. The student body will not be restricted to local sections of the country but will be chosen from a wide geographical area.

This unusual care in creating the student body, to be limited the first year to 100 young men and 100 young women of outstanding ability and personality, will be taken because it is felt that mediocrity is today the curse of the teaching profession. Insistence that half the students be young men is based on the conviction that teaching, almost monopolized at present by women, should be a profession for men as well.

The duration of the period of study in the college will vary approximately from three to five years according to the ability of the student, and will include at least one year spent in study and travel abroad. Students will be required to spend some time in actual work in industry and business so that when they become teachers they will have an adequate conception of the work of the world into which most pupils who graduate from our American schools must enter. One year of satisfactory teaching service in co-operating private and public school systems will be required before a degree is granted. Assurance of such co-operation has been obtained from a number of school systems.

Cost of attendance at the college probably will not exceed \$1,000 a year. It is hoped that a number of scholarships may become available for unusually promising young men and women who wish to prepare for the teaching profession and who cannot meet tuition costs.

If the college is successful in achieving its purpose, it itself will not only develop teachers far superior to most of those of the present day but its procedures will be adopted by teacher training institutions throughout the nation to bring an educational reconstruction that,

first and last, depends upon a new race of teachers.

With its emphasis upon quality rather than quantity the new college, in so far as it succeeds and becomes influential in creating such a race of teachers, should tend to reduce the present over-supply of teachers of mediocre ability and personality and make the teaching profession as attractive to American youth of superior ability and personality as those professions and callings in which only the superior person can achieve success that is measured by social usefulness as well as by financial remuneration.

Because problems of the future teacher will center about the child, the central core of the curriculum will deal with child nature and development and the students in training will have intimate contact, under careful guidance, with the children in laboratory schools of Teachers College and other institutions.

Because the future teacher must in a real sense be a social worker, the curricula of the college will provide courses in social economy, sociology, economics, politics, and problems of civic and industrial life, and will look forward to providing each student active participation in some form of social work. An all-year camp is planned as an adjunct to the college to provide opportunities for field work in physical education, biology, astronomy, and other fields of science.

Faculty members of the new college will be selected as carefully as are the students. There will be close, intimate association between the student body and an outstanding faculty to bring about the

contact in mind with mind, that contact of the spirit of the teacher with the ripening enthusiasm of the pupil, which is the most important of all factors in education.

### Religious Education through Broadcasting

THE ANNOUNCEMENT of a "Church of the Air" given in the September issue has brought us notice of other efforts at religious education through radio broadcasting.

The Chicago Sunday Evening Club is a pioneer in this field. This club, which was organized by Clifford W. Barnes in 1907 "to maintain a service to Christian inspiration and fellowship in the business center, and to promote the moral and religious welfare of the city" began to broadcast its services in 1922. It is, therefore, a pioneer in experimenting with broadcasting Sunday services.

The Club's correspondence from all parts of the country convinces the officers of the Club that the broadcasting of their services is a real contribution to the sustaining and strengthening of religious citizenship. Speakers are chosen carefully from every denomination, outstanding leaders in education, statesmen who prize character above all else—prominent men of all groups from the United States and abroad.

What a lengthening of the cords and strengthening of the stakes the broadcasting of religious services, now so widely practised, should be! Have we a way of knowing what this contribution really is?





# The Obligation of the Church in a Mechanistic Age\*

FREDERICK CARL EISELEN

*President, Garrett Biblical Institute, Evanston, Illinois*

WESTERN civilization is, to a considerable extent, machine-made. A perfectly enormous amount of work formerly done by human hands, feet, and backs is now being done by machinery. The benefits accruing from this change are manifold. The hand-made civilization of far eastern countries, so far as the masses are concerned, is still cursed with abysmal poverty, scourging disease, and awful illiteracy; the machine-made civilization of the west, while by no means entirely free from these evils, has a relatively low and steadily falling death-rate, an ever-growing literacy, and a common man who possesses more in the way of physical comfort and cultural opportunity than was possessed by common man in any other civilization known to history. There is, however, another side to this. A machine-made civilization, if uninfluenced by less tangible considerations, tends to produce a mechanistic theory of man, of life, of the world, a disregard of spiritual realities and influences, and, in the end, a loss of faith in the worthwhileness of the whole human adventure.

Citizenship, defined in the most general terms, is the state of being a citizen, a member of a political or social unit. In looking at the dictionary I have been impressed by the discovery that dictionary definitions stress the rights and privileges rather than the duties, responsibilities, and obligations of citizenship, though, it seems to me, the right kind of citizenship cannot be developed without emphasizing the latter qualities. In a mechanistic age like ours it is necessary to remind ourselves constantly that ideals,

motives, and attitudes exert a determining influence on action and conduct in all human relationships, including those which are implied in citizenship.

What is the function of the church in modern society? There have been and still are various inadequate definitions of the central task or function of the church. Is the function of the church simply to evangelize the world, as suggested in the popular motto of a generation ago—"The evangelization of the world in this generation"—which meant nothing more than furnishing to all men an opportunity of hearing the gospel story? Is it merely to save souls from the wrath to come, in order that they may enjoy eternal bliss in heaven? Is it to defend doctrine or creed, and to secure the intellectual assent of men and women to such doctrines and creeds, whether these doctrines mean anything in their lives and experiences or not? Is it to build up within the community an organization of congenial men and women who may rejoice in each other's fellowship and find in the church an inexpensive substitute for a social club? Is it to increase the membership and material wealth of the denomination as a whole, to erect beautiful churches, to build educational and philanthropic institutions that may add glory to the denomination? I would not unduly disparage any of these objectives; rightly interpreted all of them are worthy and suggest legitimate elements in the responsibility of the church; but unless these objectives are regarded not as ends in themselves but as means to an end, the church will fall far short of its opportunities; and the criticisms of the church as the embodiment of organized religion, instead of growing less, will grow increasingly severe.

\*An address delivered at the Second Annual Summer Conference on Citizenship of the University of Louisville, June 15, 16, 1931.

With the conception of the function of the church thus far outlined, there would seem to be little, if any, room for any direct contribution toward the training of an intelligent and effective citizenship. However, the conceptions indicated are altogether inadequate and do not represent the ideas and ideals of the best thought and leadership of the church today. The task of the church is nothing less than co-operation in building a new world, peopled by a new type of citizen. True, the church is not the only agency working toward this end. The home, educational institutions, chambers of commerce, labor unions, associations of various kinds—all dream of a new world, and, in theory at least, are doing their share toward making the dream a reality. In the realm of international relations the League of Nations, the World Court, enlightened diplomacy—all look forward to the time when health, happiness, good will, and peace will cover the earth. But while many agencies and many institutions are co-operating in the building process, their efforts will fail of fullest realization unless the church makes her particular contribution, which is primarily to create the ideals and inspire the dynamic which must be at the center of any worth while program of building a new world. To put it in another way, the supreme task of the church is to make religion intelligently effective in the personality and life of the individual in all the complex and complicated relationships in which he is involved.

The further consideration of the function or obligation of the church must proceed on the basis of an answer to another more fundamental question: What is the nature and function of the religion which the church is expected to make effective in human living? The present age is marked by increasing interest in religion; at the same time, there is insistent questioning as to whether religion as defined and interpreted in the past is adequate to meet the problems arising

from the complex life of today. As a result of this questioning and searching, two points with reference to religion are now receiving greater emphasis than at any time in the past. In the first place, it is stressed as never before that religion brings into play the entire personality. Religion stirs the deepest emotions; it challenges the highest intellectual powers; it creates a productive sense of moral obligation and demands ready obedience to eternally valid moral ideals; it finds in ceremonies, rites, and institutions a quickening appeal to the esthetic nature. In short, it quickens, inspires, enriches, and brings into play the entire personality; it stirs and purifies the emotions, challenges the mind to constant endeavor, and inspires the will to noble decision, and then impels the thus transformed personality to loving, sacrificial service.

A second point of emphasis in modern conceptions of religion is the recognition that religion has to do with the relation of man to man, as well as with the relationship of man to God. In the past the former may have been unduly neglected in an almost exclusive emphasis on the latter. At the present time there is in some quarters a tendency to minimize the latter and emphasize the former, until religion has come to be defined by some almost entirely in terms of social service. Religion adequately conceived includes both a reaching out toward God and a reaching out toward man. It is this type of religion which the church is expected to make effective in human living; and I believe that by interpreting this religion and making it truly effective she may make an invaluable contribution to the training for useful citizenship.

From the standpoint of personal attitude good citizenship requires at least three qualities.

(1) *A broad outlook upon life.* It has been said that the national anthem of the United States is "Let the rest of the world go by." Sometimes it is suggested



that our national government is no longer a government by the people or for the people, but rather a government by blocs for blocs; that is, the outlook is determined not by the interests of all but by those of a group, a section, an industry, and so forth. In the case of smaller units there frequently appears the same narrow vision. Much of our present-day citizenship is either blind or indifferent or influenced by a narrow, exclusive outlook upon life. One essential of good citizenship is a broad, all-embracing outlook upon life which brings within its radius of vision and appreciation other groups, other communities, other nations, other races.

(2) *An enduring and challenging idealism.* The ideals of most of us, including our ideals of citizenship, gear in too readily with ordinary, everyday interests. "I am as honest as my pocket-book will permit." "I believe in clean government as long as it promotes my own business interests." "I believe in law observance as long as it does not interfere with my own personal indulgence." There is no vital idealism in an attitude of this kind. The ideals of citizenship needed at the present time are ideals which rise above selfish interests, ideals based upon the conviction that fair dealing, honesty, righteousness, good will, brotherhood, are qualities which may and should have a central place in community, state, national, and international relations.

(3) *A dynamic that will hold man steady in the hour of discouragement, moral struggle, and disillusionment.* There are many motives that play upon man; sometimes these motives are badly mixed; frequently they are difficult to analyze; and in this interplay the most serious danger is not that the good will yield to the bad, but rather that the better will yield to the good, that the best will yield to the better. In all this confusion there is need of a powerful, irresistible moral dynamic which in the

face of all influences and considerations to the contrary will hold a man steady and inspire him to persistent, unswerving efforts to turn his ideals, including his highest ideals of citizenship, into reality.

There are many sources from which these three needs essential in the development of an intelligent and wholesome citizenship may, at least in part, be supplied. However, on the basis of personal experience and observation, I am firmly convinced that there is no other source capable of furnishing the all-embracing, world-wide outlook upon life as effectively as does a religion at the center of which there is the conviction of a universal divine fatherhood. Similarly, the only adequate source of unfailing ideals is found in the consciousness of the reality and ever-present activity of a God who represents the highest and best man can conceive. The experience of the centuries also teaches that the ultimate source of an irresistible moral dynamic is to be found in the conviction of an ever-present spiritual and moral reality at the heart of the universe. One of the responsibilities of the church is to make these convictions active in producing personalities who have within them the vision, the idealism, and the power that can and will express itself in intelligent, unselfish citizenship.

Many there are who, with the modern conception of the universe, find it difficult to think of God in any vital way. The rapid enlargement of the visible world has had a tendency of dulling the powers of seeing the invisible. And yet, our modern advance in scientific knowledge which has given us a larger view of the world, a more complete understanding and evaluation of nature's laws and powers, a more perfect control over the marvellous forces in the universe, presents no good reason why in the larger world in which we now live there should not be the same productive knowledge of God which has been the inspiration of

the heroes of religion in all ages. It is the prime responsibility of the church to make the impulses and influences inherent in religion available for abundant and fruitful living.

The responsibility of the church is not exhausted when she seeks to produce strong personalities who may become good citizens. She must help these good men and good citizens to understand and appreciate how the ideals of religion may and should be applied to the affairs of society and the life of the world. A church which fails to manifest an active interest in the introduction of the spirit and ideals of ethical religion into business, industry, politics, international and interracial relations is not a church which can or ought to command the respect of modern men. If religion is not "applicable to men in their corporate capacities and in their larger social relations, it will not be operative long in their strictly individual affairs."

This at once introduces us to the teaching responsibility of the church as a part of her responsibility for training good citizenship. This does not mean that the church should usurp the function of the school or of any other institution, but it does mean that if religion is vitally concerned with human affairs and human relationships of every kind, including citizenship, the church has a function all its own, a function supplementing what other institutions and agencies may be doing. Of course the church must not think that the complex problems of modern life can be solved religiously by quoting texts or pious platitudes in the pulpit. It is, indeed, the duty of the church to create the moral and spiritual atmosphere in which the slightest personal advantage will appear mean and contemptible if there is a shadow cast upon it by even the smallest injustice to a fellowman or a fellow group. But in her teaching work the church must go beyond these generalities. She must assist those she teaches to see rather specifically how and where

the idealism of religion may be applied.

A good citizen is a man who in his economic and industrial relationships has proper regard for the rights and privileges of his fellows. Sooner or later, either as an employer or employee he comes face to face with matters like the following: collective bargaining, a living wage, child labor, permanency of employment, management as well as profit sharing, injunctions against strikes, and so forth. These, of course, are economic questions to be determined by experts in the light of economic facts and forces; but there is also a moral and religious aspect to each one of these subjects; and it is the task of the church to assist people in determining these problems in the light of the great spiritual and moral resources inherent in religion.

Law observance is the mark of a good citizen. The church is not a law-enforcing agency; and yet, has the church no responsibility in stressing law observance as a mark of good citizenship as well as of good church membership? It does not matter whether the law involved is a traffic law or the Eighteenth Amendment. It seems to me that the church has a definite responsibility in co-operating with other institutions or by itself to assist in promoting an intelligent understanding, adequate appreciation, and conscientious observance of all the rights, privileges, responsibilities, and obligations of good citizenship.

The church bears a special responsibility with reference to the broader international and interracial implications of world citizenship. Two or three years ago George Bernard Shaw sent across the Atlantic this Armistice Day message: "Disarmament is nonsense. If men cannot go to war with rifles and guns they will go to war with sticks and stones." Is this the best that can be said about future international relations? A man need not be a traitor to his own country in order to recognize that he is a citizen of the world. The church must help the

people to understand the causes which in international relations engender fear, distrust, strife, and war, as well as the causes which make for confidence, good will, and peace. With patience and perseverance she must strive to create not only a desire for but a will to peace: she must ever use her influence for the promotion of conditions that make peace possible and the organization through which alone continuous peace may be maintained. Exhortations and fervent appeals alone will not achieve these ends; there must be sane, courageous, and persistent teaching. The same, it seems to me, is true of interracial relations, effective dealing with which requires the highest type of citizenship.

The discussion up to this point has brought out what I conceive to be the principal direct responsibility of the church in training for good citizenship. To summarize: It is the obligation of the church (1) to interpret the meaning of life, to integrate or unify through a dominant life purpose all its varied interests and expressions; (2) to create, maintain, and develop an all-embracing vision, challenging ideals, and an irresistible dynamic, all of which are imperative if the right kind of citizenship is to be achieved; (3) to think clearly and to assist her people to think clearly with reference to the far-reaching implications of religion in the many complex and complicated human relationships; and (4) to co-operate with all other agencies interested in training for citizenship and in making a unified impact on conditions calling for the exercise of unselfish citizenship.

The particular responsibility of the church in this co-operative enterprise would be to bring into play the great moral and spiritual forces inherent in religion rather than to exert external institutional coercion.

Having defined the obligations of the church, we may now turn to a brief consideration of the questions raised by

those who formulated the program of this conference.

(1) *Is the program of the church adapted to the needs of the time?*

It is impossible to answer this question in general terms. There is by no means agreement as to the essential function of the church. For instance, the "World's Greatest Newspaper" frequently insists that the responsibility of the church is restricted to matters of personal religion—personal immortality and personal relation to God; the church has no business to deal with civic, economic, industrial, political, international, and interracial questions. There are many individuals in the churches and whole ecclesiastical bodies that take essentially the same position. The program of a church may be adapted to meet the needs in these restricted fields and not be adapted at all to meet the needs as defined in the preceding paragraphs.

Looking at the function of the church from the broader point of view here outlined, my impression is that many churches are making rapid progress in adapting their program to meet the more varied needs. True, there are many ministers and churches that do not as yet understand or appreciate the newer point of view; on the other hand, many are wide-awake; they appreciate their responsibility and are making earnest efforts to meet it. As a simple illustration of the direction in which the wind is blowing, may I call attention to the fact that the Methodist church, in revising the responsive readings to be used in the worship services, is adding two readings on "Citizenship." Again, the Educational Commission of the International Council of Religious Education, which formulates educational policies and programs for practically all Protestant churches, has for some years recognized the responsibility for training in citizenship and has prepared suitable material which is used by many groups as an integral part of the religious education program. Young

people's organizations are taking an active interest; and in many other ways the newer attitude is finding positive and constructive expression.

(2) *Is the ministry of the church properly trained?*

A recent survey shows that in thirteen white Protestant denominations more than one-third of the ministers serving churches have not gone beyond the high school; that about the same proportion have both college and seminary training, and that the rest are about equally divided between those who have attended either college or seminary. In other words, considering the extent of training, only about one-third of Protestant ministers have what may be regarded as adequate training. The situation is somewhat more encouraging in the Catholic church and in Judaism.

When it comes to quality, method, and content, the situation may be even less assuring. There are relatively few seminaries that are even aware of the difference between what may be called "transmissive" and "creative" education, with all its implications affecting method and material. There are, in addition, many seminaries which, influenced by a particular conception of religion and of the church, have done little to bring their educational programs into line with practical, present-day needs. In other words, the admission must be made that a large percentage of ministers is without adequate preparation for the complex and complicated responsibilities of the church today. Here again, however, progress, real progress, is being made.

(3) *Is the church adequately equipped as to buildings, and so forth?*

It is perfectly safe to say that many churches are altogether inadequately equipped. In many cases this is due not so much to lack of understanding or vision as to lack of money. Formerly a one room church building serving as a place for the preaching service, possibly with a basement for the Sunday school,

was considered altogether sufficient. Now I am old-fashioned, or possibly new-fashioned, enough to consider the sanctuary—the place where the worship service is held—still a central place in the church equipment, for it is in the worship services that some of those quickening influences which are such an essential part of the religious life make themselves felt with dynamic inspiration. But for a comprehensive present-day church program a much more elaborate equipment is needed. The educational responsibility calls for buildings or rooms or equipment undreamed of a few years ago. The various organizations and clubs which experience has shown to be of the highest value in training for citizenship cannot be in any true sense effective unless adequate equipment is furnished. In some communities a fuller appreciation of the church's responsibility has resulted in needless duplication, but in most instances the problem is by no means oversupply; on the contrary, much more needs to be done before the equipment can be regarded as even remotely approaching adequacy.

(4) *Must the church in any way break with the past?*

Personally I do not think so. The church grew out of a deep, human need. If this need were no longer in existence, or if the need had been radically transformed, it might become necessary to discard the institution no longer serving a real need. This, however, I do not conceive to be the case. With all its modifications and expansions the fundamental need has remained the same. To supply it is still the task of the church. Of course the need is greater and more varied; to meet it adequately the institution must modify, adapt, diversify methods and approach, must introduce new methods and new agencies; but this, in my opinion, involves no break with the past; it requires rather an adaptation in the light of present-day needs and demands.

(5) *Is there a model church? Where?*

I am thinking of five churches in or near Chicago: one a church in a suburban university community, one in a suburban residence community, one in a down-town retail business section with no constituency except a transient hotel population, one in a crowded foreign section, with twenty or more nationalities represented within a radius of one block; one a church at cross-roads in the country, without a village or town in the immediate vicinity. It is readily seen that a church which might be regarded a model church in one place might be a complete failure in another situation. Indeed, I am inclined to think that one difficulty in the past has been due to too much uniformity in equipment, method, and program.

I do not believe it possible or desirable to standardize the church so that a given type might be set as a model for all. The model church is the church that, understanding and appreciating the needs of her constituency and recognizing her own

particular responsibility with reference to this need, adapts her equipment, methods, and program in response to this need, and then proceeds with a holy courage to carry out her program, not for the purpose of serving her own interests but the interests of those whom she is appointed to serve. This means not conformity to a particular pattern, but loyalty to a great ideal and intelligence in planning and laboring to attain her set goal. My impression is that there are a number of churches in different parts of the country which are earnestly and devotedly striving toward this end.

Knowing the church rather intimately, and fully appreciating her shortcomings now and in the past, I would like to say in conclusion that I am not as pessimistic as some appear to be. At the same time, I believe that much educational work needs to be done before the church can be said fully to appreciate her responsibility and in any adequate way to discharge her obligation.





# Does Character Education Require the Church?

HENRY H. DENNISON

*Pastor, The First Congregational Church, Amboy, Illinois*

THE PRE-JUDGMENTS of many readers and the experience of a few will doubtless close this question at once. But many are not so fortified. The writer is a pastor in a community in which the high school is operating with some efficiency as an agent for the character education of the young people of the community, absorbing continually more of their time, while the churches of the community, due largely to their division, are ineffective to a degree that is rather disconcerting. Repeatedly, when the writer has discovered young people who had a quality about them which their home environment did not explain, he has found the real reason in their school environment. Often religious leaders complain that the school is going too far in taking the time of the pupils, that church and home can no longer have access to any time, and that we must demand that the school "stop." But when inquiry is made it is sometimes discovered that the school has formed its program in response to the request of parents that it do so because no other agency in the community, not even the church, is doing, or apparently is able to do, for the children the things having relation to character which the parents want done for their children.

To the writer it seems that the church, speaking generally, and having in mind the urgency of the need, is remedying this inefficiency very slowly, and there arises the real possibility that the school may be able to do better than the church the things that we have looked to the church to do. A survey of the character-education programs actually operating in schools and of the concepts of education and of its objectives as stated by various educators and educational societies gives added reason for thought. The follow-

ing presentation is the result of such a survey. It does not claim to be exhaustive. The purpose is to present the discovered attitudes of educators, and especially to discuss some of the programs and objectives which make this problem stand out for those who are working through the churches.

## I

The first position to be noted is that the school can assume only a part of the educational process and has nothing whatever to do with the religious part of that process. Prof. Charles E. Rugh seems to be the most pronounced exponent of this view. Speaking at a conference on Religion and Character held at Northwestern University in 1929 he said:

The school has a remarkable function. If it takes the method of approaching life's problems by means of knowledge and intellect, it has fulfilled its function. And if the family and the church . . . develop that spirit of worship and that attitude toward the heavenly Father that make it possible to talk doctrine and then talk discipline, you have the situation for religious education; and that has no place in the public school.<sup>1</sup>

## II

The second position, generally without raising the religious question, holds that the school should definitely undertake to create all necessary attitudes in matters of personal and civic relations, or should inculcate all necessary traits or virtues. In this class one would list the Parker School of Chicago, the Winnetka school system, the new Rugg courses in American Citizenship, and, as an example of the virtues approach, the Long Beach System. The limited space available for this report forbids extensive statement on

1. George H. Betts, Frederick C. Eiselen, and George A. Coe, *Religion and Conduct* (New York: The Abingdon Press, 1930), pp. 248-251.

these programs. Let us consider briefly the Winnetka system, choosing it over the Parker system because it is a public school and because the two have much in common.

The Winnetka program—individual work on the tool subjects; rich group activities; the distinction between self-reliant and supervised groups; the constant impact of real life interests—is already familiar to readers of current educational literature. What is the philosophy back of this program? Superintendent Washburne says:

The part of the curriculum most necessary in the present stage of human development . . . is neither the acquisition of knowledges or skills nor the opportunity for happy childlike living, important as we believe these things to be. It is the attempt to give children a deep and abiding sense of the fact that in the world's good is one's own, and that in one's own is the world's . . . This is akin to what Bobbitt calls "large group consciousness"; it is the realization of the interdependence of man on man, or the organic unity of the human race. . . . Unless we can make them (these terms and what they stand for) real in the lives of the coming generation there is little hope for the survival of civilization. Mankind to-day is like an unco-ordinated baby with a sharp knife in its hand. Science has given us knowledge which is as capable of destroying the race as of building it up. And the spiritual development, the social responsibility, of mankind has not kept pace with its knowledge. To help mankind to co-ordinate, to train it in co-operation while it is still in our schools, is our one great hope and our greatest responsibility.<sup>2</sup>

In the report of the Winnetka system, as given by Mr. Washburne in *School and Society*, considerable space is given to the matter of co-operation of school and home but no mention is made of the relation of the school and the church.

The already published four courses in the series of social-study text-books by Harold Rugg deserve detailed examination as material for character education—an examination that is beyond the scope of the present sketch. Our question is, What do these texts assume as to the function respectively of school and of church? The underlying concern is with

the quality of life. "People are the center of our study; the other matters are taken up merely because of their influence on the way people live. Constantly we shall ask, 'How does this affect the life of the average man?'" This is the focus of a wealth of material upon our history, our government and culture, the industrial revolution, the growth of imperialism, the influence of the machine, industrial conflict, the concentration of capital, the standard of living, and much more. Hints are not lacking that life does not consist in an abundance of things, but as yet the series does not make particularly explicit what Washburne calls the spiritual factor in the development of mankind, and, as in Winnetka, no delimitation of the character-education function of the school appears.

### III

The third position is that the school can complete and should attempt to complete the task of character education, including in that task all that we have essentially in mind when, as religious educators, we speak of religious education, with the exception of churchmanship.

Writing in *Religious Education* for 1930 (p. 447) Bertie Backus says:

This [character education] is the job of the school. It is the only institution interested in child welfare that comes to its task unbiased by personal interest or preconceived outcomes. It is the only institution that is responsible for all the children and can approach its problem with anything like a scientific procedure. It is the only institution that keeps constant watch over the child amid all the vicissitudes and changes of life and environment, and can, therefore, present anything like a unified program.

This by inference is strong condemnation of the church as an agent for character education. We ought fairly to ask ourselves if it is well founded.

The position of this group of educators is frankly stated in the report of the Commission on Curriculum of the National Society for the Study of Education as reported in its Twenty-sixth Year Book. The general objectives of all education as stated there are:

2. C. W. Washburne, *The Philosophy of the Winnetka Curriculum* (26th Year Book N. S. S. E.) Part I, pp. 219 ff. See also *Religious Education*, Jan. 1931, p. 61.



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(1) To promote the development of an understanding and an adequate evaluation of the self.

(2) To promote the development of an understanding and an appreciation of the world of nature.

(3) To promote the development of an understanding and an appreciation of organized society.

(4) To promote the development of an appreciation of the force of law and love that is operating universally.

In reporting on the fourth objective, the commission says:

Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears he hears the voice of God. No question of theology or of ecclesiastical polity is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole, the *welt anschauung*, will make it possible to interpret the meanings of day by day experience. When this orientation takes place life assumes poise and dignity and grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant. . . . No greater task rests upon the secondary school than to help its pupils to find their God.

H. W. Blaschfield goes so far as to hold that a religion that is to be real must come from the school rather than from the church. He says:

No one doubts that religion is natural to human life, that it is part of the total experience and is constantly affecting all our thinking and actions. To place it off in a corner of the educational experience of the child and on a day when the practical experiences of everyday life are seldom discussed has been a disaster for the cause of religion in the welfare of society. If religion were a part of the school room work it would come into its natural relationship with the rest of the experience of the child.

He opposes the teaching of religion as a separate subject, holding rightly that such instruction may be utterly devoid of religion, being only instruction about religion. He advocates that teachers be trained in religious education.<sup>3</sup>

One could quote Agnes Samuelson who holds that the curriculum is becoming spiritualized, D. L. Marsh, Kenneth C. M. Sills, and others, all holding essentially this position.

### IV

The fourth position is that, while the school can very largely face the character education demand, yet, for its task to be complete, it needs the reinforcement of the church, either within the school program or as a supplement to the school program.

This seems to be the position of the Iowa Plan of Character Education formed under Professor Starbuck's direction. This plan conceives of education in functional terms. The specific lines of preparation it seeks are: preparation for health, for life in the group, for civic relations, for industrial and economic relations, for a vocation, for parenthood and family life, the mastery of tradition, preparation for the appreciation of beauty, for the use of leisure time, for reverence, for creative activity. In a section dealing with basic considerations Starbuck says:

The moral program here presented is not superadded to the regular curriculum . . . [this plan] leaves school activities intact. It means only to enrich them by giving such temper and content as will bend them in the direction of character training.<sup>4</sup>

The moral curriculum must busy itself with problems, projects and actual situations rather than with the virtues . . . the program herein outlined keeps the child's interest and attention on the outward meaningful situations, not inwardly upon himself.<sup>5</sup>

This plan places much dependence on the organization of the school. There must be democratic student participation. This does not mean self-government necessarily but it does mean that each is bearing his share of the joint responsibility of the group. This is held to be necessary for the solution of both the character training problem and the problem of democracy. Starbuck says, "The world

3. H. W. Blaschfield, "Religion and the Public School," *Religious Education*, 1926, pp. 290-292.

4. The Iowa Plan of Character Education, p. 29.

5. *Ibid.*, p. 30.

is in danger of becoming anarchized unless the schools are hastily democratized."

The Iowa Plan regards the church as a necessary supplementary factor in the total character education process. This position is summed up as follows:

Respect for facts as taught in the schools is deepened by the church in the teaching of reverence for values. The democracy sought in the schools is reinforced by the church in the fellowship of its worship, in its appeal to sacrificial living, and in the enthusiasm engendered in common in behalf of inspiring ideals. The social values of the school are supplemented by the activities of the Young People's organizations in the church where the emphasis is more explicitly moral and religious.<sup>6</sup>

Under this classification should be considered the communities that are attempting to meet the problem of character education by the use of week-day religious education. This movement is comparatively new, yet has had sufficient testing to reveal its degree of efficiency. For readers of this magazine no statement of the organization or objectives of this movement will be necessary. There is considerable diversity of opinion as to the effectiveness of character education as carried on by this method. Jackson-Malmberg, after surveying the opinions of a number of educators, are willing to go only so far as to say that the movement holds promise.<sup>7</sup> Gove admits certain values resulting from the movement but balances against these a number of serious defects. His survey reveals that the educational staff is on the whole inadequate; that the curriculum is haphazard and shows diversity, vagueness of aim, and lack of correlation with the activities of life; that on the whole ecclesiastical dogma holds too prominent a place; that the method of teaching is for the most part informational and catechetical. He points out that week-day religious education must give greater emphasis to social values, must seek better equipment and better trained teachers. However he holds that with all its defects the present ex-

periments are quite worth while and should be continued.<sup>8</sup>

It is worthy of note that Professor Artman, Secretary of the Religious Education Association, holds that in the face of the new character education program of the public schools the whole week-day movement is on very uncertain ground. His position seems to be based on the observation that the schools are showing a tendency today to face their character education task more thoroughly and scientifically, and with more objective test of their results.

We have noted the major divisions of educators and experiments with some description of a few of the more significant experiments. What do these experiments offer, and what may we expect from the character education program in these few typical cases?

Winnetka seems to secure a large degree of social motivation. Along with this it seems to make possible an admirable development of a sense of individual responsibility through both its method of individual advance in the common essentials and in its encouragement of children to reach self-reliant classification, but to retain, even when so classed, a sense of their responsibility to the group project or purpose. As Washburne says, "It is the attempt to give the children a deep and abiding sense of the fact that in the world's good is one's good and that in one's good is the world's." This sense of responsibility must, when present, be thought of as high character, character which in the best sense is spiritual, and which has in it elements of religion. This basic preparation is found in a number of other schools not described here. There is no direct evidence that it is given a perspective and unification that could be termed religious, but it is difficult to see how this could be absent in such a setting if the religious quality is found in the approach of the teachers.

6. *Ibid.*, p. 10.

7. The Iowa plan, p. 43.

8. Jackson-Malmberg: *Religious Education and the State*, pp. 53-55.

9. Floyd S. Gove, *Religious Education on Public School Time* (Cambridge: Harvard University Press, 1926) pp. 118-125.

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Some estimate of Rugg's courses from the standpoint of their effect on character has already been given. The various frontal attack programs centering in the virtues are not regarded as promising by many educators. The Iowa Plan offers much more of hope. Based in the problems, projects, and actual situations in which the pupil finds himself rather than in the virtues, it is at least vital and moves progressively toward the objective of preparation for personal and civic relations. Stressing, as it does, the selection and preparation of teachers whose personality will be vitally human, companionable, marked by ripened insight and wide outlook, who will regard their profession as that of character educators, it offers much of promise.

Some suggestion has already been given as to what we may expect from the week-day movement but a summary statement may be given. The week-day movement seems to be an intermediary attempt to meet a real need. But it is doubtful if, as a rule, one group of teachers can interpret religiously with any degree of satisfaction what another group of teachers are putting in as experience content, or better, what is happening as experience in association with an entirely different group of teachers. That is, the two actions cannot be separated psychologically. The attitudes are forming inevitably in the first action, and the second action may reinforce those attitudes but is not likely, under present conditions of week-day religious education, radically or even moderately to change them.

This seems to the writer to be the fundamental weakness of the Gary experiment. Almost the entire out-of-the-home time of the student is being curricularized, and Superintendent Wirt's idea is that the church should have its place in this curricularized time. Attitudes of citizenship, of creativity, of appreciation of values, are definitely aimed at by the school. Then the church comes in with an added part of the curriculum.

Naturally the attitudes that are permanent would be expected to come out of the more thoroughly integrated experience that comes in the whole school environment. The weakness is displayed also in Mr. Wirt's anxiety that the individual church shall get the pupils tied up to its own life and activity.

Even if co-ordination of the work of the school and the church in this movement should be possible, it seems that week-day curricula have been unable as yet to achieve a co-ordination of their work with that of the school so that they could assume certain work done, certain data present, certain problems raised and at least partly solved, and could attempt to integrate those factors already present in a total view of life that would be necessary in a character religiously stabilized. This tends inevitably to make religion something different from life as found in the major activities of the students, and such a dualism created by this double approach to education is a handicap to both education and religion when these terms are used to indicate certain character results.

In the light of the programs and objectives presented in this survey some tentative conclusions seem to be justified.

(1) It seems that rarely have public-school educators thought out with any completeness the nature of religion or its place in the process of character education. Nearly all of them are certain that it is necessary. Some feel that the school can provide it, a few even holding that the school alone can provide it, but as yet perhaps more hold that the school cannot complete this task alone but needs the help of the church. It should be noted that few on either side present an adequate basis for their position.

On the contrary, Doctor Coe has taken a definite position. He holds that the completed task is not likely to be done by the public schools. The reason for this position he finds in the nature of the state. Government tends to become self-

directing and self-perpetuating and does so without considering the underlying basis of government in the nature of the community. For that reason, the public school under the control of the state tends to represent the existing standards of the government more completely than the underlying needs and ideals of the community. For that reason the public school cannot be fully adequate to the needs of a changing state. The state needs continuous criticism which the school cannot provide. This the church must provide. Schools can teach conventional goodness more efficiently than the church, but the fostering of radical goodness must come from the church.

Despite this statement Professor Rugg has begun what may become a radical criticism, within the school, of the policies of the state. His dealing with American imperialism constitutes a rather definite criticism. The writer happens to know of some public school teachers who have been critical of the state to a high degree. The fact remains of course that they might have found difficulty in so teaching had they worked in a different type of community. Incidentally, it should be noted that the restrictive effect of community attitudes may be, and often is, more potent in the case of the minister of a church than in the case of a teacher in the public school.

(2) In some respects and over wide areas the schools are now doing more and better character education than are the churches. As a specific instance of this, G. B. Watson points out that in the matter of temperance education the churches reach a very small percentage of pupils and even with them do their work very inefficiently.<sup>10</sup> Professor Artman states it as his opinion that the schools are approaching their task as character educators more scientifically than are the churches. Here he is referring to the more progressive schools and

probably would not make that statement of schools in general. Certainly a serious handicap to the church as character educator arises from the spirit it creates through its denominational division and resulting community friction. It seems safe to say that this charge can be laid against the school much less often than against the church.

(3) The church should welcome what the school is doing, or may do, for the church is not meeting its task, and due to its voluntary nature and wasteful methods probably cannot meet its task. Gove points out that the Inter-church World Survey of 1920 revealed that twenty-seven million children and youth under twenty-five years of age were not receiving systematic moral and religious instruction from any church agency. A more recent authority estimates this at thirty-seven million. He states that:

The Protestant agencies give occasional instruction to a relatively small number of children and are notoriously inefficient. The Sunday schools enroll comparatively few. The time used is inadequate and unpedagogically distributed. The teaching force is voluntary and, in general, without suitable training or experience. The curriculum is open to criticism. Supervision is rare. Financial support is meagre. Buildings and equipment are ill adapted. The distribution of schools is faulty and their holding power is weak.<sup>11</sup>

This arresting statement is made after wide investigation. It gives one a basis for sympathy with certain prominent public school educators who feel that they cannot wait for the church and dare not trust what the church may do.

There may be those among church leaders who fear that the schools will usurp the whole task of character education if the present trend continues. The writer has heard ministers seriously raising this question, and in some localities there may be justification for their concern. There is, however, little cause to fear that anyone who can do a good job in the field of character education is likely to be out of a job for some time to come. The serious indictment of the

10. G. B. Watson, "An Evaluation of Current Religious Education with Reference to the Problem of Prohibition," *Religious Education*, 1925, p. 56.

11. Gove, *op. cit.*, pp. 115, 116.

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church school cited above could be largely duplicated concerning the public schools. The character-education movement, though impressive, is not yet general, and in respect to efficiency is "spotty." Sisson, after tracing the development of the trend in the character education movement, says that there is "a large swing toward the moral aim, toward the civic aim, toward the life aim. But schools are still far in arrears in practice. Even yet the curricular aim as subject matter still dominates."<sup>12</sup>

The church should give the school every encouragement. If in the total character education process the basic community agencies can be brought to an efficient co-operation, and if, in that co-operative endeavor, the church can make itself progressively less necessary, as a good teacher should, it may still find that it has all that it can handle with efficiency and it will have proved itself a good teacher. But that time appears yet to be in the rather distant future.

(4) If the church can dovetail its program into that of the public school, using what has already been done, adding what is necessary, and binding all into a unity by its philosophy of life, its own work as character educator will be made doubly effective, even if less spectacular, than is the case today. We must frankly admit the difficulty faced when one institution tries to interpret and unify experiences taking place under another institution, yet where no unification is attempted by the school the church must do it. Some writers hold this to be the church's special challenge today. Rugh says:

Indeed the increasing importance of so-called extra curricular activities and the vitalizing of both content and technique in public schools by making them more responsive and sensitive to the immediate needs of the pupils opens the way for the church school to become the most interesting and the most important experience the child has.<sup>13</sup>

Calling attention to the same need and

indicating even the church's failure to meet that need Overstreet writes:

Nothing condemns present day education more than its scatteredness. . . . Scarcely anyone subjected to the scatteration process of education ever gains an inkling of something splendidly central about the human enterprise. In a vague, distant, and somewhat apologetic way, something is taught on Sunday. But on Monday the meaning of it and the impulse of it are fairly evaporated. Will not the education of the future seek for some centrality in life—for an objective great enough and persuasive enough to capture the imagination of young and old?<sup>14</sup>

To the writer it seems that this is in measure possible and very necessary. The church school and the church program as a whole can become the very focal point of all the experiences of its young people, so that all the richness in the new school programs, all the wealth of experience, and also the problems of experience in both home and community will find their interpretation, their unity, and, in some measure, their motivation in the church life. The writer has had the happy experience of seeing this take place in some measure in the high school group in the church of which he is pastor.

(5) What of the future? What must be the relation of the church to the school as the character-education program of the latter develops and becomes more efficient? It seems now that there can be no final answer to that question. The problem will need to be re-faced continually. Certainly much that the church has been doing ought to be done by the schools because there it can be done better. Doctor Coe holds that the church must remain as the promoter of radical goodness as over against conventional goodness. Whether the school may yet promote radical goodness seems to the writer an open question. Be that as it may, there is need for both school and church yet, and probably for a long time. They must not regard themselves as in conflict as now sometimes they do, but they must co-operate in a task that needs all the resources of both.

12. E. O. Sisson, "The Public School System," *Religious Education*, 1928, p. 696.

13. Chas. E. Rugh, "Education Challenges the Church," *Religious Education* 1928, p. 740.

14. H. A. Overstreet, "Educating for the New Age," *Progressive Education*, 1929, p. 64.



## Religious Living

EARL E. SPEICHER

*Professor of Education and Religion, Northland College, Ashland, Wisconsin*

DIRECT experience of religion is obtained only through personal living. This ought to be a common-place statement of fact. But religion has been so closely associated with the Bible and the church that it has not infrequently been confused with them and to that extent the purpose and function of religion obscured. A little sober thinking, however, would quickly clarify the confusion. The Bible and the church are, of course, merely aids to religious living. The Bible is a *record* of past religious experience, while the church is an *institution* through which religion functions. Without the religious experience on which they both rest and out of which they have developed, they would have little or no significance for religion.

Neither can the church nor the Bible create religion except through personal religious living. For religion is solely a matter of living and apart from living does not really exist. The Bible or the church may inspire, guide, and encourage religious living, but neither can impose its message upon the individual apart from the normal processes of life. We cannot live on borrowed religion. We must discover God anew and for ourselves in the burning bushes of our own time and experience. As a matter of fact, it is neither possible nor desirable to re-live the religious experience of the past.

Neither is anything gained, so far as religious living is concerned, in memorizing biblical material or in merely participating in religious "services." If the Bible is to effect anything, it must be made to function in religious living. Unless study of the Bible effects volition and conduct, it has no significance for either religion or ethics, for the study of the Bible is not an end in itself but a means to better and nobler living.

By the same token, the great mission of the church is to facilitate the application of the wisdom and experience of the past to current religious living. At this point the church may be of great assistance and power.

But there is a widespread belief that religion is virtually the ward of the church and that contact with it is provided in a special, if not exclusive, way by the "services" of the church. It is further believed that most activities of life are beyond the pale of religion, just as the ancient Hebrew believed he was beyond the jurisdiction of Jehovah when he put foot on foreign soil. It is as if one's religion might on occasion be conveniently laid aside like a suit of clothes.

But the church is merely a channel or medium for religious expression. What religion there is in the church is in the religious experience of the people of the church. If there is no religious living, there is no religion.

That is why religion cannot be destroyed by burning Bibles or churches, for Bibles and churches are products of religion and could presumably be reproduced if necessary. The Soviet Government, for example, tried to destroy religion, but in spite of its so-called anti-religious program, there is today probably more genuine religion in Russia per capita than prior to the present regime. The reason is Russia's endeavor to create a new social and economic world. It has enlisted the enthusiasm and the imagination of the Russian people to such an extent that they are willing to give themselves and their means to the common cause. Of course this religious revival has not yet crystallized into a special priesthood or religious institution. Perhaps that will come later. But religion it most certainly is. The irony of the

whole thing is that neither Russia nor but a few outside of Russia recognize it as religion—so strange and new does genuine religion appear in these days of institutionalized religion, especially as was represented by the old Orthodox Catholic church in Russia.

There is then a distinction, which needs to be clearly drawn, between religion which is rooted in the realities of life's endeavors and the various aids and institutions of religion. And the point I want to emphasize in what follows is that religion and life are inextricably bound up together and cannot be separated.

#### RELIGION OF THE PHARISEES

One of the finest examples of the effect upon religious living of this confusion of the aids and products of religion with religion itself is that of the Pharisees of Jesus' day or at least the New Testament version of it. The Pharisees considered themselves very religious. And judged by their loyalty to religious institutions and adherence to ecclesiastical requirements, they were by all odds the most religious of their time. But judged by more pragmatic tests in terms of religious living, they fell far short of the "higher righteousness" enjoined by Jesus. Here again institutions of religion had become ends and failed properly to motivate religious living; "the weightier matters of the law, justice, and mercy, and faith" were neglected.

#### DUALISM

Another factor in the history of religion which has made steadily for the estrangement of religion and life, and therefore devitalization of religion, has been the philosophy of dualism. This philosophy has been an intricate part of Christianity almost from its beginning. Coming mainly from Greek and oriental sources, it greatly influenced the thinking of the Christian church and became a dominant aspect of Christian theology. Even the New Testament, especially Paul's epistles, is not without distinct

traces of its influence. In fact, Judaism after the Exile came under its spell, but, strangely enough, the teaching of Jesus is relatively free from this philosophy which had gained widespread currency in the time of Jesus. But it was Plato, more than any other, who moulded the thinking of the church in this particular and, in spite of the dominance of Aristotle in the counsels of the church throughout the middle ages, Plato's dualistic influence continued unabated. Nor did dualism diminish in power with the coming of Descartes and the modern philosophic movement. It is only comparatively recently that monistic and pluralistic philosophies have been counteracting this dualistic bent of modern thought, thereby contributing toward a harmonization of religion and life and providing for a new conception of religion in terms of the realities of life.

Throughout the entire history of Christianity the effect of dualism has been to push religion into a corner, where it is bereft of contact with the main currents of life. Historically, dualism has drawn a sharp distinction between *Diety* and Satan, good and evil, spirit and matter, sacred and secular, mind and body, and *religion and life*. A slight distinction such as the foregoing might well indicate would be helpful, but the insistence on making the dualism absolute and metaphysical has produced dangerous consequences for religion. On the one side, it has developed an ecclesiastical and sacramental conception of religion, with practices and beliefs far removed from the real issues of life; on the other side, it has hastened the trend toward the secularization of life, particularly manifest since the Renaissance of the sixteenth century. Consequently, dualistic philosophy has promoted two tendencies, which have gone in opposite directions, the one, toward an esoteric conception of religion, the other, toward a materialistic and non-religious view of life. Genuine religion with social and ethical signifi-



cance has been pretty largely left out of account.

Taking advantage of this situation, our modern hit-and-run industrial order insists in its own defense that "business is business and religion is religion," and that "never the twain shall meet." And the fact that it is good orthodoxy has long since been discovered by our individualistic industrial leaders and used with telling effect. Nor is this the first time orthodox religious philosophy has been exploited in the interests of entrenched privilege.

#### JESUS' CONCEPTION OF RELIGION

The crying need today is the dissipation of this ancient and artificial distinction between religion and life, and the development of a new conception of life which will have religious motivation and direction to take its place. The finest example in all history of such religious living is that of Jesus. With him religion and life were practically the same; religion was life and life was religion. He taught as he lived and lived as he taught. Nor was Jesus concerned about a philosophy of religion; he was too busy living one.

Now such a view of religion did not require Jesus to reject the institutions of religion. For the most part he was loyal to current ecclesiastical practices. He was devoted to the Jewish Scriptures and found abundant wisdom and inspiration in them for his life and teaching. When he did depart from orthodox practices enjoined by the Scriptures, it was in the main merely a shift of emphasis rather than a direct rejection. In other words, Jesus lived a supremely religious life within the framework of traditional Judaism, while at the same time devoting himself to the needs of society. His religion was not so completely standardized by the religious system then in vogue that it did not seek new and original forms of expression. In fact most of the outstanding religious experiences of his life

recorded in the gospels occurred beyond the pale of institutional religion. Such, for example, were his Temptations at the beginning of his ministry, the Transfiguration and the Gethsemane experience just prior to his death.

Surely Jesus was as truly religious in these significant experiences as if they had occurred within prescribed ecclesiastical patterns. In fact it was just because Jesus entered into the broad and significant responsibilities of life with enthusiasm and courage that he has become the outstanding religious leader of the world. Our familiar distinction between the secular and the sacred did not exist for him. His *whole* life breathed the spirit and fervor of religion. Thus Jesus was religious both from an ecclesiastical and from the whole-of-life point of view.

#### THE SIGNIFICANCE OF RELIGION

Here then is the chief significance of religion. It is to be found in the direction of more abundant living; it is a quality and a dynamic of life—an endeavor to achieve the highest possibilities. It was this quality of Jesus' life, his religion, which made him the supreme prophet he was. It was his faith, vision, and unswerving purpose which enabled him to live triumphantly and magnanimously in the face of the almost universal opposition which his ministry aroused. He died as he lived—loyal to his highest ethical and religious ideals. But, it takes religion to follow a trail such as Jesus blazed for all mankind—it takes vision, intelligence, and courage. But this is exactly what religion is.

Another characteristic of vital religion is its projection of the values and interests of life, even life itself, into the future. The religious person does not live merely for today and for the realization of immediate objectives; he is willing to wait for deferred dividends on the investment of his life—willing even for future generations to be the beneficiaries of his labor in order that the greatest ulti-

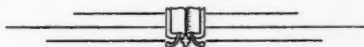
mate good might be realized. Consequently, religion means not only living intensely and helpfully here and now, but living also with the conviction that the created values of life continue to function after the three score and ten years of physical existence.

From a religious point of view, the ends of life are far and beyond this earthly span. The good we do lives after us and continues to bless mankind. In fact the chief significance of life is in this possibility of perpetuating the values of life. To this end men have given themselves unstintingly to a cause which they recognized as far bigger than themselves. It was with this conviction that Jesus said, "Have no fear of those who kill the body, but cannot kill the soul."

Immortality is won by foregoing the material benefits of life and its fleeting rewards, by attaching oneself to the building of a spiritual order of society in which the aims and ideals of religion will be realized. To this end Paul wrote the Philippians, "for it is God who worketh in you both to will and to work, for his good pleasure."

In yet one other direction is the reality of religion manifested, namely, in the enlargement of the circle of human interest and activity. It leads one out from the narrow concerns which do so easily consume one's biological existence into a larger world in which "all ye are brethren." Religion makes us kin with all humanity, citizens of the world and members of the beloved community of world brotherhood.

Furthermore, religion makes us conscious of the larger responsibilities of this expanded life. "And who is my neighbor?" asked the skeptical lawyer. Jesus answered in effect, whosoever is in need. Being a neighbor is simply living the neighborly life irrespective of race, color, or station. Thus does religion expand one's life until it touches the circumference of human interest and need. Consequently, the most religious souls of history have been those who lived most completely in and for the world of their own day and generation to the end that human life in general might be permanently enriched and ennobled.



## Religious Worship in the Life of the Catholic Child

J. ELLIOTT ROSS

*Newman Foundation, Champaign, Illinois*

ON THE subtreasury in New York is a bas-relief showing Washington in prayer at Valley Forge. When the sculptor, James Kelly, showed a photograph of the bas-relief to a Lutheran friend, the Lutheran remarked:

"I did not know Washington was a Catholic!"

"He wasn't," replied Kelly.

"But you have shown him praying as a Catholic."

"What do you mean?" asked Kelly, "Don't Catholics and Protestants pray in the same way?"

"No," said the Lutheran. "Protestants pray with their eyes shut, and Catholics pray with their eyes open."

Unconsciously Kelly had allowed his own way of praying as a Catholic to influence his representation of Washington praying. And I suspect that this difference in the attitude of prayer noticed by Kelly's Lutheran friend really goes down into a very significant difference between Catholics and Protestants. For why do Catholics pray with their eyes open? It is because from their earliest years religion has been externalized for them. Their praying is done usually before a statue or picture or crucifix at home; and in church there is the tabernacle.

There would be no use in having statues if one shut one's eyes and did not look at them. The Catholic prays with his eyes open, because he is looking at something outside himself when he prays. A Catholic praying is not simply trying to realize the presence of an invisible God by withdrawing into himself. On the other hand, a Protestant shuts his eyes in praying because he is trying to shut out the distractions of the external world. Whereas a Catholic shuts out those distractions, not by shutting his

eyes, but by fixing his eyes on something that helps him to think of Christ, of the Blessed Virgin, or of some Saint. A very different psychology actuates the Catholic as contrasted with the Protestant.

And this use of external things in religion begins with the first dawn of intelligence in the Catholic child. In the good Catholic home there will be in the baby's room a crucifix, or perhaps a statue of Christ, or a picture showing Him surrounded by little children. Almost invariably there will be a Madonna, such as Raphael's della Sedia. As the infant begins to notice objects about him, his eyes will fall on these religious articles. When he begins to talk and to ask questions, the story of Christ will naturally be told to him in connection with the pictures or statues.

Very likely the mother will have around the neck of her baby a little gold chain with a medal of Our Lord or of His Blessed Mother. His tiny fingers will feel it, his eyes will be attracted by its brightness. Religious associations will be built up from the very start of his life. There will be prayers at his cradle. And although he is too young to know what prayer means, there will nevertheless be created for him a certain atmosphere that is different from the purely worldly.

When Christmas comes, there will be the usual presents, and there may be the myth of Santa Claus for the Catholic child. But there will also be the Infant Jesus. Beside the tree will be a tiny representation of the crib of Bethlehem. The Infant Jesus will be there, with Joseph and Mary adoring, and the shepherds kneeling, not forgetting the ox and the ass and the sheep. By two years, or

at most three years, the story of Christ has been presented to the Catholic child so many times, in so many different connections, that it is indelibly impressed upon his mind. He will never be able completely to forget.

When the Catholic child begins to talk, among the first things he will learn will be the Our Father and the Hail Mary. His little fingers will trace the Sign of the Cross, his little hands will be joined in indication of prayer, there will be a shrine, or picture, or statue before which prayers are said. The external is reinforcing the internal. Unbreakable associations are being formed.

Of course, all this is indoctrinating the child. But why should not a Catholic parent indoctrinate his child with Catholicism, rather than with indifference to religion? For the Catholic parent believes that in his Faith he has the most precious gift possible in this world, and he wants to insure the possession of this same gift for his children. Any parent who really believes certain religious doctrines will want his child so to believe. And the child must be indoctrinated with some attitude toward religion—either an attitude of positive belief, or an attitude of indifference. There is no escaping indoctrination of some sort.

Later on there will be visits to some church, and even attendance at Mass. The age of seven is recognized as the time when an obligation to hear Mass comes into effect. But long before that, there will be times when the Catholic child is present at Mass. He will not understand what is going on. But there will be bright lights, and brilliantly colored vestments, and solemn music. There will be action by the priest and by the people. The child will be interested. He will sense something of the spirit of worship. A difference between worship and everyday life will be quite clear even to his childish mind.

That the ceremonies of the Mass make an appeal to children seems evident from

the way in which they sometimes carry the Mass over into their play. I can remember having a church with transparent colored windows that could be lighted up by putting a candle inside. Also there was a tiny altar in the nursery, and a china priest who was moved from side to side in imitation of our pastor. And I have known a child of three to spend hours standing, kneeling, turning in different directions like the priest at the altar, sometimes bent over in silence, sometimes singing something in imitation of the ecclesiastical chant.

Everyone who has dealt with children knows how real imaginary people become to them. They will carry on conversations with John or Ann or Mrs. Allen who have no existence outside their own minds. When they begin to scribble, they will write supposed letters to these same people. For the Catholic child, growing up with stories of Christ and His Blessed Mother, with pictures and statues of them about, these religious characters become perfectly real. To a grown person, the vivid way in which children talk to Jesus and Mary, as if they were actually present in the room, is sometimes disconcerting. But it is undoubtedly building for the future.

In her use of the external to reinforce the internal, the Catholic Church is simply showing herself a good psychologist. There is a school of psychology which maintains that the internal is created by the external. Smile, and you will feel happy; assume an angry attitude, and anger will well up in your heart. And although this may be an exaggeration, undoubtedly the bodily attitude does affect the soul. If by long training one has associated certain bodily postures with worship, and certain externals such as lighted candles, incense, and vestments, it will be easier with the help of these externals to adopt an internal attitude of worship.

There would seem to be, too, a very deep-seated inclination in human beings

toward some sort of liturgical form. When men have been deprived of such forms in their religious worship, they invent them in connection with civic ceremonies or fraternal societies. Men who miss the splendor of the Catholic Mass in their drab religious meeting houses, join the Elks or the Masons to satisfy their desire for ceremony.

That the worship of the Catholic gets down under his skin to form almost unbreakable associations is shown in innumerable instances. Many a Catholic who has been lax in his religious duties, who has broken every commandment in the decalogue, in his old age comes back to the familiar forms of worship. He cannot completely rid himself of their dominance. The old roué dies as a saint. Impressions of childhood, strongly reinforced as they were by the external, reassert themselves in the twilight of life.

In the very beginning, the Catholic child's worship is simply the same as the Protestant child's, except that it is helped by such external aids as pictures and statues, and that it includes references to Christ's Mother and the Saints. But as soon as visits to church commence, there enters another element—the sacramental presence of Christ. The child is taught to genuflect before the altar where the Blessed Sacrament is reserved, and he is taught why this is done. Our Lord is present there behind the door of the tabernacle.

In the Mass there is a repetition of the Last Supper, with Christ present in a special way. At seven, or a little later, the Catholic child is taught that in Holy Communion one receives the Body and Blood of Christ under the appearances of bread and wine, and he makes his First Communion. That First Communion is surrounded by all the pomp and solemnity possible, and the experience is burned into the consciousness of the child.

Catholic liturgy centers around this be-

lief in the Real Presence. And so it is not merely a worship depending for its success upon the psychology of the external as a help to the internal. Various movements may set out deliberately to capture the undoubted charm of Catholic liturgy, and fail, because they miss the essential element of the Real Presence. The twilight of stained glass, the exotic vestments, the oriental incense, are not sufficient of themselves to account for the Catholic churches crowded Sunday after Sunday for half a dozen Masses.

It was Augustine Birrell, I think, who coined the phrase, "It is the Mass that matters." And that is true. But it is the Mass in all its doctrinal implications, and not merely a set of ceremonies. The heart of the Mass is the belief that Christ is renewing the sacrifice of Calvary, is giving His Body and Blood to the faithful. Without this belief, Catholics would never make the sacrifices they do to attend Mass. With that belief, they will go to Mass in the ugliest sort of church, the poorest little chapel, even in a hotel parlor at some summer resort.

The Mass consists essentially of the repetition of the words of Christ at the Last Supper, "This is My Body," "This is My Blood," and the communion of the priest. But around these central acts have collected a number of prayers, some of which are said in practically every Mass of the Roman rite, and some of which vary from Mass to Mass. These are all available in English for the devout worshiper, and the ideal is that the layman should read to himself what the priest is reading at the altar. In line with this, it is customary in some places for the laity to recite aloud certain portions of the Mass, such as the introductory Psalm at the foot of the altar, the Creed and the Our Father. And although the Mass seems very complicated to an outsider, it is really very easy for the laity to follow.

Anyone who does read the Masses for



each day as they occur will accompany the Church in its double cycle of the life of Our Lord and of the Saints. And no one has better described this experience than Evelyn Underhill in her book, *The Mystic Way*.

When we take up the Roman Missal [writes Miss Underhill], we find it consists of an unvarying nucleus—the "Order of the Mass"—and a number of special parts; the readings, chants and prayers proper to each Sunday and feast-day of the year, each circumstance of human life. In these special parts we notice at once a certain order, which, if not intentionally devised, is now at least clearly present: an order which links up that ascent to communion with God which this ceremony exhibits in terms of time and space, first with the historic career of Jesus, next with the cyclic movement of those spiritual seasons which condition the growth of the soul, finally with the fortunes of the whole Christian family—the continuity and solidarity of the New Race. The life of the Founder is here recapitulated, step by step, from Advent to Pentecost: the great external facts of it, the alternate joys and pains. Side by side with this historical drama runs the parallel strand of the psychological drama: the story of the Mystic Way trodden by those who "imitate Christ." This, too, goes from the "advent" of the first faint stirrings of new life, and the birth and slow, steady unfolding and growth of spirit, through the purifications of Lent, the destitutions and self-surrender of Passion-tide, to the resurrection-life, and great completing experience of a Triumphant Spiritual Power. All the way from the first turn in the new direction—"Ad te levavi animam meam:"—to the final sublime consciousness of world-renewal—"Spiritus Domini replevit orbem terrarum, alleluia:"—the changing, moving liturgy tracks out the adventures of the soul.

Within this great memorial act is again enshrined the lesser memorial acts which do honor to those who have celebrated in their lives the difficult liturgy of love: the "illustrious athletes" in whom "grace was victorious" as they are called in the Nestorian rite. There is hardly a day on which such partial repetitions of the pattern career—the attainment of sanctity, the ascent to the Eternal Order and heroic descent in charity to men—achieved by some man or woman is not commemorated with declaration of gratitude and joy. . . .

The special characters of these, the "Knights and Ladies of the Holy Spirit," are here recited: sometimes—and especially in the older collects—with the epic dignity proper to the commemoration of heroic personalities: sometimes in little, sudden loving phrases, the naive expressions of domestic joy and pride. St. Francesca Romana, unwearied helper of the poor, who "was honored by the close friendship of an angel": St. Jerome Emilianus, "a

father of orphans": St. Catherine of Genoa, "wholly burned up by the Fire of Divine Love": . . . St. Gertrude, "in whose heart God made Himself a home": day by day these, and hundreds of other amateurs of Eternity, initiates of humility and love, are brought to mind by the living members of that race which produced them, ensamples of the rich variety in unity which marks the mystic type.

Unfortunately, not all Catholics follow the Mass every day with a Missal, and consequently they lose the significance of what Miss Underhill has pointed out. But rather devout Catholics, who do use their Missals regularly, are likely to suffer from one evident lack—that the Bible has small place in their devotional life. The Mass and Vespers, it is true, are made up largely of selections from the Bible. Portions of the Epistles and Gospels are read to the people each Sunday. Yet it must be sorrowfully admitted that comparatively few Catholics have read the whole of the New Testament, and fewer still the whole of the Bible. I believe that Catholics are missing an inestimable spiritual advantage through this neglect of what they profess to be God's inspired Word.

Likewise it must be granted that the emphasis upon liturgical worship, in which the priest is the chief actor, and the reliance upon external helps, sometimes leads to mere formalism. Some Catholics are bodily present at Mass, without a Missal or even a prayer book, while their minds are wandering all over creation. They do not participate in the liturgical worship in any interior way, and so they do not benefit much more than if they had turned a prayerwheel, or ground out a Mass on a phonograph. Even when they receive Communion, some Catholics may do it in a very perfunctory way.

What Mgr. D'Hulst, rector of the Catholic Institute in Paris, says of French Catholics is applicable also to many American Catholics:

Formerly downright Christians used to keep away from the sacraments: today, I would be far from saying that many have too frequent

recourse to them—it is impossible to frequent the source of divine life to excess—but people recur to them while misunderstanding the true character of these institutions, which are a means, not an end, an auxiliary, not an equivalent, of virtue. To be a Christian, one must make use of confession and communion, just in the same way as we say: to live one must eat; but eating is not the same thing as living. Christianity is a life: the life of the mind by faith, the life of the will by work, the life of the heart by love. The sacraments, so far as this life is concerned, are food and medicine. Whoever abstains from them perishes, but whoever approaches them is also bound to turn them into faith, obedience and love. But, excepting a select few, if we consider the mass of the faithful, especially in the higher classes among whom the Church of France rightly congratulates herself on having won back a number of recruits from indifference, what do we see? A religion taken up with outward observances—that is to say, with means; a religion which neglects the end—that is to say, virtue. People think they are Christians because they keep in touch with the institutions of salvation. They count upon their last hour to establish in goodness a feeble will which has run away from trial up to the very moment when trial is about to end. Even if such presumptuous reckoning does not miscarry, it means a religion which at best helps one to die a good death; true Christianity helps people to lead a good life. What ought to have been sought in the sacraments was courage in action: on the other hand, what has been sought is a dispensation from effort, which facility in obtaining forgiveness is supposed to make superfluous. The result is fatal to the cause of faith; for, in times when everything is measured by utility, what will the world think of teaching which offers the conscience of mankind the help of a power supposed to be divine, but fails to elevate those whom it claims to feed upon God above the average level—that is to say, above man's average frailty.<sup>1</sup>

1. *La France Chrétienne dans l'Histoire*, pp. 644, 645.

So far I have spoken of liturgical worship in church, and of the more formal private prayer by the recitation of the Rosary or other set prayers. But of course Catholics are not restricted to praying in set formulas such as the Our Father and the Hail Mary, although many do so voluntarily restrict themselves. And because they know these prayers so thoroughly, because they have repeated them so often, the praying of some Catholics becomes mechanical. They miss the verve and the freshness that would come from going more directly to God in their own words.

But although these dangers exist, and although many Catholics undoubtedly succumb to them, nevertheless the advantages that Catholics have far outweigh the dangers inherent in the system. In his book *Catholicism and the American Mind*, Professor Winfred Ernest Garrison begins his analysis of Catholicism by bringing out the vivid sense of the supernatural possessed by Catholics. And I think that he has certainly put his finger upon a very important point. It is largely because of the ways in which Catholics worship, as I have tried to outline them, that they develop this keen sense of the supernatural. One may say that the supernatural becomes natural for Catholics. And is not this one of the ends of worship?





# America Helps Make The World Court

HENRY NOBLE SHERWOOD

*Professor of History, University of Louisville*

AMERICANS have led the world in supporting the idea of a world court. Almost a century ago, Elihu Burritt, known to many as the Blacksmith-linguist, advocated such a court. Some of our state legislatures have endorsed the idea. Beginning with McKinley, every president of the United States has declared himself in favor of a permanent court of international justice. Both the Democratic and Republican platforms have approved a world court. Our outstanding lawyers, college and university presidents, the American Bar Association, and national and local church bodies have strongly advocated the membership of our country in the court now established at The Hague. For a hundred years, the idea of a world court has had the approval of the leaders in American thought.

Official action looking toward the establishment of such a court took on world-wide significance in 1899 when our delegates to the First Hague Conference were given a plan for an international tribunal and instructed to use their influence for its adoption. The American plan was not accepted by the Conference. A British proposal was adopted. It created a court of arbitration generally known as The Hague Court. But, as Elihu Root says, "It was not, properly speaking, a court. It was merely a panel of persons available to act as judges, made up by appointments of not exceeding four persons by each of the states taking part, and a clerk's office to carry on the administrative business made necessary whenever an arbitral tribunal was selected from this panel."

At the Second Hague Conference, which met in 1907, the United States renewed its proposal for the creation of an international court of justice. Our delegates, acting under instructions written

by Secretary of State Elihu Root, sought to bring about the "development of the Hague Tribunal into a permanent tribunal composed of judges who are judicial officers and nothing else, who are paid adequate salaries, who have no other occupations, and who will devote their entire time to the trial and decision of international causes by judicial methods and under a sense of judicial responsibility."

The American proposal was accepted in all its essential features except the method of electing the judges. The states with large populations and more extensive areas were unwilling to give the small states control of their affairs; the smaller states adhered to the idea of equal sovereign rights. No method suggested pleased both groups. After the conference adjourned, discussions continued through diplomatic channels until the outbreak of the Great War, but no agreement was reached.

## ELIHU ROOT AND THE WORLD COURT

When the Allies and the United States were drawing up the peace treaty of 1919, the question of the establishment of a regular permanent court came up again. It was decided that the Council of the League of Nations should formulate and submit to the states a plan for a Permanent Court of International Justice, popularly called, in the United States, the World Court. Accordingly, on February 13, 1920, the Council appointed an advisory committee of ten members to draft a plan. Nine were from nations that belonged to the League; one was not. The exception was Elihu Root of our country, long known for his zealous interest in the establishment of a permanent tribunal.

The committee met at the Hague. At the suggestion of Root, the scheme worked out at the Second Hague Conference for a permanent tribunal was ac-

cepted as a basis of discussion. This plan had failed of adoption thirteen years before, because no method of electing judges was devised which pleased both the small and large nations alike. Root believed that the organization of the League of Nations offered a way by which this difficulty could be solved.

In the Council, the small body of the League, the great powers such as Great Britain, France, Italy, and Japan, are permanent members. The choice of judges by this body, as it was then constituted, would obviously represent the wishes of the great powers. In the Assembly, the large body of the League, the small powers are in a great majority. The choice of judges by this body would thus, naturally, represent the wishes of the small powers. If a majority in the Council and in the Assembly elect the judges of the Court, both the small and the large states concur in the choice.

The advisory committee accepted Root's proposal, and further provided that, if an agreement could not be reached by these two bodies, a conference committee, similar to those of our Senate and House of Representatives, should be appointed. If the conference committee should fail to reach an agreement, then the members of the World Court already chosen would proceed to elect.

#### HOW THE JUDGES OF THE WORLD COURT ARE SELECTED

But how are the men nominated for whom the Council and Assembly cast ballots? They are nominated by the members of the Hague Court. Each nation that accepts this court has not to exceed four of its citizens in its membership. We refer to those citizens as a national group. Each national group nominates from one to four judges (not more than two of whom may be of their own nationality) to the World Court. From these nominations, the Council and Assembly voting independently make their selection. To illustrate: President Hoover named Elihu Root, John Basset Moore,

Newton D. Baker, and Roland Boyden as our members of the Hague Court. They nominated Frank Kellogg as candidate for the World Court. The Council of the League and the Assembly both gave a majority of its votes for him. In this way, he was elected (September 25, 1930), and in a similar way the fifteen judges (and four deputy judges) that constitute the membership of the court are chosen. Only one judge can be elected from any one country.

Although the United States played a prominent part in making the plan for the World Court, our country has not become a member of it. To join the Court, we must approve the treaty drawn up for this purpose. This the United States Senate, our treaty-ratifying body, has refused to do.

President Harding, on February 24, 1923, first asked the Senate to adhere to the Court. On December 6, 1923, President Coolidge commended the Court to the favorable consideration of the Senate. On January 27, 1926, this body, by a vote of 76 to 17, ratified the treaty of adherence to the Court, subject to five reservations. This action of the Senate was submitted to the other nations. They reached a final decision in the fall of 1929.

#### THE COMMITTEE OF JURISTS

The Court was now seven years old, and no changes had as yet been made in its plan of organization. In the belief that seven years' experience would suggest improvements in the plan, a committee of distinguished jurists was appointed to consider its amendment. Elihu Root, whose contribution to the establishment of the Court made certain its existence, was a member of the committee. At the suggestion of Sir Austen Chamberlain, the committee of jurists was asked to include in its deliberation the question of adjusting the difficulties between the United States and the Court. Our State Department authorized Mr. Root to present the point of view of

the United States on adherence to the Court.

The report of the committee is embodied in a protocol or treaty which was approved by the Council (June, 1929) and Assembly (September, 1929) of the League of Nations. All the Senate reservations, in the form and language in which they were adopted by the Senate, were unanimously accepted. The report also indicated by what procedure they would be put into operation. In regard to the second part of the fifth reservation, the committee approved the recommendation of Mr. Root. It is a concrete procedure for applying this reservation and is known as the Root Formula.

#### THE ROOT FORMULA

According to the report of the committee of Jurists, the Secretary-General of the League of Nations shall inform the United States of any proposal for obtaining an advisory opinion. This gives the United States an opportunity to register an objection to the proposal in case it has an interest in the question or dispute. The Formula also provides that the Court, when asked for an advisory opinion, shall, through its Registrar, notify the United States. This gives the United States a second opportunity to object to a proposal for an advisory opinion.

The objection of the United States to an advisory opinion shall have the same force and effect as attaches to a vote against asking for the opinion given by a member of the Council or Assembly.

When the Council admits that the United States has an interest in a question or dispute, it will not ask for an advisory opinion without the consent of the United States, and obviously the Court will not give one. The Formula further provides that if, after a complete exchange of views, no agreement can be reached as to whether the interest of the United States is affected, and if the League still feels that it should nevertheless ask the Court for the opinion, the United States may withdraw from the

Court "without any imputation of unfriendliness or unwillingness to cooperate generally for peace and good will."

#### ACCEPTING THE PROTOCOL

When the League accepted the protocol prepared by the Committee of Jurists, it then presented it to the nations for their consideration. Within two months, fifty of the fifty-four member-nations of the Court signed it. This is the widest immediate acceptance ever accorded to any international document. On September 5, 1929, Secretary of State Stimson informed the League that he had "carefully examined the draft of the protocol," and that he was satisfied that, if ratified by the Powers, it "would meet the objections raised by the Senate and fully protect the United States against the dangers anticipated by the Senate." He recommended to President Hoover on November 11, 1929, that the United States affix its signature to the protocol. This was done on December 9, and, a year later, the President asked the Senate of the United States to ratify it. The Senate Foreign Relations Committee has voted to call it up for consideration in December, 1931.

Thus it appears that the World Court is an American idea; that its plan was made acceptable by the suggestion of the American member of the committee that framed the plan; and that the difficulties in the way of its approval by the United States Senate were removed by this same distinguished international jurist, Elihu Root. So important has been the contribution of our country to the creation of the World Court, that it has been said, "It is an American baby cast on the lap of Europe."

The recommendations of Secretary Stimson and President Hoover that our country ratify the protocols for adherence to the World Court were endorsed by the Honorable Charles Evans Hughes, formerly a member of the Court and now Chief Justice of the United States Supreme Court. In an address on January

16, 1930, before the New York City Bar Association, he said: "In supporting the World Court in the manner proposed we lose nothing that we could otherwise preserve; we take no serious risks that we could otherwise avoid; we enhance rather than impair our ultimate security; and we heighten the mutual confidence which rests on demonstrated respect for the essential institutions of international justice."

Readers of this journal will readily see

the significance of a paragraph in a recent news letter of the World Alliance for International Friendship Through the Church.

*Now* is the time, [it reads] to make every effort for the ratification of the World Court Protocols by the Senate *before* the Disarmament Conference. Action by the United States Senate in this way would be a most valuable contribution to the success of the Conference.

... If the American delegation can go to the Disarmament Conference with America a member of the World Court, it will have an added prestige and will be in a position to offer real constructive leadership.



"**D**EMOCRACY will be a farce unless individuals are trained to think for themselves, to judge independently, to be critical, to be able to detect subtle propaganda and the motives which inspire it. Mass production and uniform regimentation have been growing in the degree in which individual opportunity has waned. The current must be reversed. The motto must be: 'Learn to act with and for others while you learn to *think* and to judge for yourself.'"—John Dewey, "Some Aspects of Modern Education," *School and Society*, Volume 34, Number 879.

# Leadership Training: Today and Tomorrow

ERWIN L. SHAVER

*Secretary of Leadership Training, Congregational Education Society*

"THE SUCCESS of any movement will be determined by its leaders. If asked today concerning the future of religious education the wise man might well answer: 'I cannot know until I discover how far it will go in the development of its teachers and other leaders.' At no time has leadership training either in a local church or denomination at large received adequate attention." With this significant statement, one who has had an extensive contact with the field of leadership training begins a chapter upon the subject in a recent symposium.<sup>1</sup> The writer of the present article has selected this quotation as expressing the key note of what is to follow. It is his purpose to describe and to evaluate some of the present trends with a view to indicating a few of the problems which must be faced and the directions of new endeavor. In this he has at heart not alone the future of a specialized phase of the movement for religious education, but the future of the movement itself and, what is more important, the future of the church.

## RECENT DEVELOPMENTS AND THE PRESENT SITUATION

It is unnecessary to rehearse the story of the earlier programs for training teachers in the church. Suffice it to say that for the most part they consisted of reviews of the lesson materials to be used the following Sunday or at best of an outline study of Bible content. Gradually, training textbooks began to include a few lessons on methods of teaching and on school management. But more and more, due to the growth of the science of education and to the influence of practices in

general education, the training programs in use have stressed the principles and techniques of teaching. Compared to the "reviewing-the-lesson" procedure of a generation ago the type of leadership training now set up is quite an advance.

At the present time the major portion of the program for developing teachers and leaders for the educational work of the church is covered by what is known as the Standard Leadership Curriculum, which has been in use for about a decade. This curriculum "is organized on the basis of courses, each of which covers not less than ten fifty-minute periods. Each student, in order to receive a standard leadership diploma, must complete twelve courses. Of the twelve courses required for a diploma, nine are prescribed and three are elective. Of the nine prescribed courses, six are general and three are specialization units. From time to time, on the basis of experience, courses are eliminated from or added to this curriculum. At the present time the curriculum includes sixty-two courses."<sup>2</sup>

This training curriculum has been the result of co-operative thought and action on the part of more than forty denominations comprising the membership of the International Council of Religious Education. It is given in local church schools and classes, in community schools, in summer conferences, and to individual students by correspondence. Within the past seven years the number of interdenominational schools has increased from 41 to 783; the number of credits awarded in them from 4,483 to 56,900. A similar remarkable growth is shown in the reports of each denominational department of leadership training, the total number of

1. Arlo A. Brown, in *Studies in Religious Education*. (Nashville, Cokesbury Press, 1931), p. 535. Lotz and Crawford, Editors.

2. Educational Bulletin No. 504, *The Administration of the Standard Leadership Curriculum*, page 5.



course-credits which they granted last year reaching 122,317.

Rewarding as has been the experience of the past decade from the standpoint of increase in standard credits given, the scope of the program has not ceased to expand. In the past few years three new types of training curricula have been set up to meet growing needs: the International Reading Course, which is introductory to the Standard Curriculum for teachers now in service; the High School Leadership Curriculum, designed for the selection and orientation training of young people of high-school age and experience; and the Advanced Leadership Curriculum for those who have had two or more years of work in college and have had the Standard Leadership Curriculum or its equivalent. These four training programs thus afford a graded experience of growth and development in the art of church-school leadership.<sup>3</sup>

There are four comments which should be made upon this recent training development. One, already implied in the statistics quoted, has to do with the *increased promotion and use* of these plans of training. Whatever may be said as to the deficiencies in any of them, the fact remains that no plan has as yet been devised which promises a more practicable and suitable way to train large numbers of church-school leaders. It may be said further that leaders who have taken, for example, any appreciable number of Standard courses are, in general, the persons who are eager to make improvements in teaching methods, materials, equipment, and organization. These programs have had widespread use in all parts of the country, in small as well as large denominations, in country and in city alike. The successful extension of the training idea, as expressed in the present type of program, has been especially

notable in the case of one denomination, the Methodist Episcopal Church, South.

The Standard Leadership Curriculum in particular has been undergoing a *steady enrichment* as to scope and content the past few years. From the field there come two calls for change: Can't we have courses which meet our local needs and a freer plan of administration? Don't make so many changes in the curriculum and its administrative regulations, for we can't keep up with them! Those responsible for denominational and interdenominational leadership-training activities are thus bound to steer a safe course between the two extremes of radical reconstruction and the status quo. But there have been changes from year to year because experience has warranted them.

A third comment has to do with the *quality of method* by which these programs have been carried on. This might be summed up in the statement that the present course is not a series of books, but an outline of experiences in leadership growth for which many other sources of help as well as books are available. While the majority of instructors in training classes still use the lecture or text-recitation methods, an ever-increasing number are conducting their courses by means which provide for pupil activity and creative learning. Although the present plan in the Standard Curriculum, for example, does not demand the employment of as many of these freer methods of training as one would desire, it does allow and definitely encourages them. On the other hand, the High School and Advanced Curricula are so organized as to provide for learning through creative experience.

A fourth comment concerns the ever-present and wholesome *criticism* which is being brought to bear upon these training courses and procedures. Ten years ago, when the present program was just getting under way, it was a "new broom" and there was considerable faith in its efficiency. Just now this attitude of confi-

3. For a detailed description of these three new programs of training see Educational Bulletins No. 509, 506 and 508, respectively. The list of courses, with the aims, scope, and approved materials for each, for the Standard Leadership Curriculum is given in Educational Bulletin No. 503.

dence is not so prominent. There are many reasons for the change, most of which, the writer believes, are external to the training movement itself. But every criticism should be taken into account. It is therefore the primary purpose of this article to examine a few of the major weaknesses in the field of the training movement with a view to making it as effective as possible in meeting the present-day and future needs.

#### HOW EFFECTIVE IS THE PRESENT PROGRAM?

We do not suggest the following questions with a view to giving an outline of the further development of our article. Their purpose is to indicate the kind of questions being asked by both friendly and unfriendly critics, to show that those closest to the movement itself are aware of its needs, and to stimulate the reader's thought upon the subject. Here are some of the problems selected at random with little thought as to their logical ordering:

Do these courses actually *train* teachers and other leaders? Or are they merely a bit of cultural improvement?

Are they facing the study of the Bible in the scientific spirit? Are we expecting these lay teachers to utilize the commonly accepted facts and methods of biblical interpretation such as ministers are being taught in our theological seminaries?

Just how extensive is the movement? Are we reaching more than a small fraction of those who lead the educational programs of our churches? (The writer's estimate of the number of teachers in his own denomination who have taken one or more Standard courses places it at not over 7 per cent of the total.)

Is the program consistent with the theory professed by its advocates? How about the organization of the training curriculum and the methods by which courses are taught? Will not, for example, teachers tend to use in their own classes in the church school the same methods of teaching (e. g. lecture and recitation) which are employed in the training classes in which they enroll?

To what extent is the motivation of the training program educationally sound? Are we not developing too many "credit hounds?"

Is the program of leadership training too "method centered?" Is not "method" about all one hears when coming in contact with a leadership-training situation?

How responsive to new world needs and problems is the training movement? Is not the Standard Curriculum quite removed in the

courses it offers from the real burning issues which society is now facing?

Is it developing a spirit of loyalty and service to the teaching cause or is it less and less able to convince teachers of the need and value of teaching? Is it not discouraging rather than encouraging those who are now willing to "take a class?"

Is it in touch with the new program of religious education at the points of the new objectives, the new methods, the newly developed curriculum materials, the new equipment, etc.?

Does it actually teach enough *about* the Bible and *of* the Bible to warrant it as a training program for a Christian church?

Is it not too "high-brow" for the average leader in our churches? Is it necessary to use so much pedagogical jargon?

And so we might go on adding question to question and criticism to criticism, for there are plenty, as the writer well knows from experiences in many types of conferences. For the most part, he would agree that these questions and criticisms represent sound convictions, have a real basis for their existence, and indicate observable deficiencies in the present-day program. The denominational and interdenominational directors of leadership training are quite aware of most of them. In searching for remedies, however, we wonder if the major causes for any existing weaknesses do not lie in factors and conditions somewhat external to the movement itself rather than within it.

#### SOME PRIOR QUESTIONS

As a partial but, we believe, more fundamental answer to such questions as the foregoing, we should like to raise certain other questions and call attention to certain factors in the world-religion-church situation which seem to be barriers to the progress of the leadership-training movement much beyond its present status. Again we select these factors and questions at random without an attempt at logical organization.

In the first place, we would like to raise the question as to whether religion and the church are at the present time committed wholeheartedly to the spiritual forces of the world as opposed to materialism. The "leaders" of all ages, who have pushed forward the frontiers of re-

ligious advance, have been idealistic souls who dared to set themselves against selfish materialism no matter how and where entrenched. We have marvelled at the spiritual power of Gandhi as he rests his faith upon a simple ideal in opposition to the material power of the British Empire. Where is the Christian Church daring in any significant fashion to "lead" in the highest and best meaning of the word? What is the church's definition of a "leader?" When this question is answered more in terms of prophetic idealism, those who plan and supervise programs of leadership training will have something upon which to build. At the present time the term "leader," as applied to the kind of person the church puts in a position of responsibility, means a "transmitter" of the materialistic status quo, persuading childhood and youth to follow in the train of those who are average respectable citizens. Such leaders are far from being the "pioneer souls that blaze their paths where highways never ran." With all our talk about "leaders," what a toning down of a great word is represented by our present usage!

This situation leads immediately to the question as to what are the present-day interests of the Church. Is it willing to lose its own life for the sake of the gospel of a temperate society, of friendship between the races, of "the right to a job" for all who will work, or of a co-operatively organized industrial system? It may be said that many of our great preachers speak often of these things. The resolutions of denominational gatherings may be pointed out. Yes, there are many indications of progress; but viewing organized religion in the large, taking the Church as a movement, we find much that "the Church must do to be saved." An examination of the courses of study of our church schools leaves much to be desired at some of these points. Scant attention is given to the question of temperance, which receives major attention in the public press. Practically nothing about

the ineffectiveness of our present economic order is to be gleaned from the religious education programs now in general use in our churches. World-peace education is conspicuous by its absence in our courses for children, young people, and adults. If we are to judge the mind and heart of religion and the church by the things which it puts first in its educational program, it is not so much interested in leading the world in these great causes as it is in conserving its own past traditions and institutions. When organized religion itself is not the leader of new and heroic causes, one should not expect its program of leadership training to be "cause centered."

Pressing the problem still further into the life of the local church, we might ask whether there is evident there a desire-to-teach that will not be denied expression. Our observation with regard to the difficulty of securing teachers for church-school classes is that present generation church members taken as a whole, and teachers in particular, do not have "reason for the faith that is in them." They teach religion in general, Christianity in general; but upon most of the great questions, both of the kind we have just discussed and of the interpretation-of-the-Bible kind, they are hazy and confused. Miracles they neither believe nor constructively disbelieve. Jesus' teaching is splendid for solving "personal" problems; but his dream for a brotherly kingdom is a bit impractical today. Until and unless the church of today finds a creed, (yes, creed!) which it believes with all its "heart, soul, mind and strength," it can hardly be expected to foster the kind of atmosphere in which leaders and teachers grow. The first pre-requisite of a good leader is a message or cause of which he *must* speak or lead. In the absence of these, a program of leadership training has a hard time. It is difficult enough by continual coaxing to find teachers for each class; it is ten times more difficult to find those who believe so much in their calling

that they will leave no stone unturned to become *better* teachers. The only true motivation for a leadership-training program is to be found in the dynamic of a local church life which is on fire for the Kingdom of God. All other devices are . . . devices.

This condition, so unfavorable to the growth of a consecrated lay leadership, has, on the other hand, strengthened the tendency to employ professional workers. One may welcome the entrance of professional, full-time educational leaders into the life of a local church, provided they come "not to do the work of ten men, but to put ten men to work." Unfortunately this does not seem to be the case, for the layman is becoming more and more conspicuous by his absence both in local church leadership and in that of area programs.<sup>4</sup> Such a condition is not the kind to help along a leadership-training movement which is based upon the assumption that laymen are capable of and interested in taking training for teaching.

One important factor which seems to have an important bearing upon the problem is the fact that the average church does not seem to be "leadership training conscious." Perhaps one reason for this lies in the way in which our more recent programs have been promoted. Too often the training school has been an imported affair, brought to a church or group of churches by a denominational board. Or again, it has been a "community" affair set up and conducted by interested persons, but with little feeling of responsibility on the part of the churches whose teachers have been expected to attend. To only a slight degree has the idea of training leaders been rooted in the life, spirit, and plans of a local church. Until a definitely organized and visible program for improving the quality of teaching is just as much a concern of the church as its Primary or any other department, so long

will the leadership-training movement exhibit weakness.

#### WHO IS TO BLAME?

It is all very easy to place the blame for a certain lack of vitality in the movement for leadership training upon the state of the church, as the foregoing section implies. It may also be well to point out a few specific points in this church life and program upon which criticism should be focussed. One of these is the minister. Of course it is quite the fashion to belabor this over-worked individual, but the facts are that the majority of our ministers have not accepted the responsibility for heading up the educational programs for their churches. One reason is the traditional dependence upon a lay superintendent who has worked alone and without guidance from one who ought to have been his chief source of inspiration and counsel. Another reason, in the more affluent churches, is the ease with which a director of religious education may be employed and be allowed to carry on an educational program quite distinct from the total life of the church and have it "damned with faint praise." In both cases the responsibility which belongs chiefly to the minister has been shirked. We wonder also how many ministers have realized that in the training of a small group of key persons for educational leadership in the various departments of church life they might be relieved of many of their burdens and accomplish a larger amount of work than they are able to turn out single handed. The pastor who thus builds a "church within a church" finds the "open sesame" of successful church ministration.

But the minister will point to another church institution which made him what he is, namely, the theological seminary. In the past, few of our seminaries gave training for this type of work. In recent years practically every seminary has offered courses in religious education. The defect seems to be, however, that for

4. A more extended discussion of this question is to be found in Chapters I and II of the author's *Shall Laymen Teach Religion?* (New York: Richard R. Smith).

the most part these courses are organized and conducted with a view to turning out specialists of some sort—directors of religious education in the local church, secretaries and field workers, and professors in college. Until seminary courses in religious education are organized *primarily* for the purpose of giving *every* student in training for the ministry an educational point of view rather than for specialization on the part of a few students, we shall have this weakness.

We believe also that the average denominational college cannot be relieved of blame for the present condition. These colleges were founded as units of the church. For the most part they have ceased to be of service to the church and are difficult to distinguish from state and private institutions. This is not to say that many of them are not rendering a valuable service; but an examination of their curricula and their extra-curricular activities reveals little conscious endeavor to give training for lay leadership in the local church to which the student may (or may not!) return.

Another cause of weakness is the tendency of course-makers to turn out splendid new materials based upon the best educational theories and to urge their use in local churches without regard to the ability of the local teaching staff to understand and to teach them. When course production and promotion do not go hand in hand with the improvement of leadership, the result is not only teaching as poor as before, but a depressing wave of discouragement and "giving up the class." Leadership training also finds itself, in this situation, compelled to develop teachers of a transmissive type whose aim it is to "get across" a given course rather than to exercise their powers of creative leadership.

After having "passed the buck" to these several worthy and sincere partners in the teaching work of the church, it is fitting that the "leadership trainers" themselves confess their own sins. In all the fore-

going situations they have been implicated. They have not tried as they might to help the pastors; they have kept aloof from the seminary and college; they have worked independently of the curriculum makers. The result has been a somewhat self-sufficient system of training—a close corporation program quite impervious to criticism. The way out seems obvious: All these persons and agencies must get together and focus their attention upon the task of making the church a dynamic expression of prophetic religion.

#### LOOKING FORWARD

Those responsible for leadership training in the various denominations and in interdenominational agencies have begun to work upon the reconstruction of the program. It is to be hoped that this reconstruction will result in a real re-building of the ways and means for developing skilled leaders and teachers for our churches. On the other hand, it is realized that an upsetting change may seriously retard the movement. The contradictory criticisms previously mentioned indicate the difficulty of making hasty changes. There was held in Columbus, Ohio, in the spring of 1931, a Leadership Training Curriculum Conference, at which many interested persons were in attendance. In this conference the figure used to explain the process of reconstruction desired was that of the re-building of a railroad terminal in a large city. It has been shown in recent years that it is possible for construction engineers to plan and erect a new and better station in place of an old and inadequate one, with very little interruption of traffic in and out of the station. The ambition of the members of this Leadership Training Curriculum Conference is similar—so to reconstruct the present program of training that in a reasonable time there may be a new and more satisfactory program and yet to keep the movement for leadership improvement going forward earnestly and helpfully.

The work upon this reconstruction has



been undertaken from several angles. The assignments to various committees indicate this varied approach:

Assignment A: "Review the curriculum guide material thus far prepared by the age-group committees to discover the leadership training implications and to determine the extent to which this material will be valuable as resource materials in connection with the courses of the Standard Curriculum."

Assignment B: "Make an analysis of the experiences, situations, and problems of church school leaders, and list the implications for leadership training in general and for the organization of the courses in the Standard Curriculum in particular."

Assignment C: "Analyze the philosophy and objectives of Christian education with reference to leadership and leadership training implications."

Assignment D: "Discover and describe worthy experiments in Christian education and analyze the leadership factors involved."

Assignment E: "On the basis of the knowledge and recommendations already in hand, outline a tentative plan for the revision of the Standard Curriculum."

These lines of investigation represent a real endeavor to remake and improve the leadership-training programs of the denominations co-operating in the International Council of Religious Education. It is reasonable to expect that some of the problems set forth in this article will be solved before long. It is also reasonable to expect that some will remain with us for years to come.



# The Teacher of Our Age\*

WILLIAM S. TAYLOR

*Dean, School of Education, University of Kentucky*

TO POSSESS the essential qualities of a good teacher is to possess culture, a liberal education, love of learning, love of children, an intimate knowledge of child psychology, a good personality, and the professional training that insures ability to teach.

There are thousands of superior teachers in the profession today. It has not been long, however, since almost anybody who wanted to enter upon this occupation found it possible to do so. The qualifications and salaries were so low that the teaching profession held no attractions for the capable. The early history of education in some states would indicate that teachers were recruited in large part from the physically unfit and were often classified according to moral delinquencies. There was the one-armed class, the one-legged class, and the class that got drunk on Sunday and whipped the whole school on Monday.

Gradually, however, the qualifications for teachers were improved until today the desirable minimum standards for entrance in the profession are being prescribed in most states, and only young men and women who possess sterling character, good personality, good ability, and right attitudes are admitted to candidacy in the profession.

A number of men writing on the qualifications of teachers recently have indicated that two years of training in a professional school for teaching in the elementary field and four years of training for the secondary field are both too low. They have suggested that in the next decade or two the more progressive states in the union will prescribe

four years of training for a permanent certificate in the elementary field, and five years of professional training on the college level for high school teaching.

Years of training, however, do not guarantee success in teaching. There are certain traits or qualities that will aid in making one an exceptional teacher, and the absence of these traits may prevent one from becoming successful in the profession. What qualities must an individual possess if he is to be a successful teacher? What qualities are lacking in an individual if he is accounted a failure in teaching?

Thousands of dollars have been spent in recent years in an analysis of these traits that are necessary to successful teaching. The study made by Dr. W. W. Charters and Dr. Douglas Waples, which was financed by the Commonwealth Fund, is perhaps the most comprehensive and carefully done of all the studies that have been made in teacher training. After an exhaustive study, Doctors Charters and Waples found that there were certain personal traits that, in the minds of American men and women, were essential to good teaching. When these traits were analyzed and condensed, there were twenty-five that stood out more prominently than others as essential to success in the profession.

- (1) Adaptability
- (2) Attractiveness, personal appearance
- (3) Breadth of interest (interest in community, interest in profession, interest in pupils)
- (4) Carefulness (accuracy, definiteness, thoroughness)

\*An address delivered at the Second Annual Summer Conference on Citizenship of the University of Louisville, June 15, 16, 1931.

- (5) Considerateness (appreciativeness, courtesy, kindness, sympathy, tact, unselfishness)
- (6) Co-operation (helpfulness, loyalty)
- (7) Dependability (consistency)
- (8) Enthusiasm (alertness, animation, inspiration, spontaneity)
- (9) Fluency
- (10) Forcefulness (courage, decisiveness, firmness, independence, purposefulness)
- (11) Good judgment (discretion, foresight, insight, intelligence)
- (12) Health
- (13) Honesty
- (14) Industry (patience, perseverance)
- (15) Leadership (initiative, self-confidence)
- (16) Magnetism (approachability, cheerfulness, optimism, pleasantness, sense of humor, sociability, pleasing voice, wittiness)
- (17) Neatness (cleanliness)
- (18) Open-mindedness
- (19) Originality (imaginativeness, resourcefulness)
- (20) Progressiveness (ambition)
- (21) Promptness (dispatch, punctuality)
- (22) Refinement (conventionality, good taste, modesty, morality, simplicity)
- (23) Scholarship (intellectual curiosity)
- (24) Self-control (calmness, dignity, poise, reserve, sobriety)
- (25) Thrift

These are, in the opinion of authorities in education, the twenty-five most important traits for a teacher to possess. Students in college who expect to prepare for the teaching profession should keep these traits constantly before them. If students rate themselves as deficient in the qualities of adaptability, attractiveness, breadth of interest, accuracy, and others in this list, they should go

to work earnestly and intelligently to acquire these traits. If the judgment of these competent critics is correct, every teacher training institution should keep this list carefully in mind and should so work out its teacher-training curricula as to develop the traits in this list.

What traits or qualities are lacking in teachers who fail in the profession? If teachers could only know those traits in which they are lacking they might be able to acquire them instead of failing in their work, and might be able to build for themselves those qualities that would enable them to succeed.

Some years ago a study was made of the chief causes of failure on the part of teachers. This study indicated twenty-five causes as more prevalent than any others. These are rated in the order of their importance, weakness of discipline being first, and attending places of questionable amusement being the smallest cause of failure among the twenty-five.

Causes of Failure: Weakness in discipline, lack of judgment, deficiency in scholarship, poor methods, insufficient daily preparation, lack of industry, lack of sympathy, nervousness, deficiency in social qualities, unprofessional attitudes, unattractive appearance, poor health, lack of culture and refinement, no interest in work of teaching, too many outside interests, immorality, frivolity, disloyalty, failure to control temper, deceitfulness, untidiness in dress, remaining too long, immaturity, wrong religious views (for that community), attending places of questionable amusement.

Is it possible for an individual to develop the desirable qualities of a good teacher? Is it possible for one to correct the weaknesses he now has, to eliminate the causes of failure if he possesses any of the weaknesses under the causes of failure? Is it possible for an individual to acquire those traits that have been listed as necessary to good teaching? Teacher training institutions believe that within limits it is possible.

Curricula are being developed today and work is being so planned as to enable young men and women who are seriously interested in going into the teaching profession to acquire those traits that will make for successful teaching, and to eliminate those traits that cause failure.

The time has come in our teacher training program when, in the selection of candidates for teaching, general intelligence is of major importance. Some universities that give college marks on the A, B, C, D, and E basis require a standing of B to be allowed to register in the college of education. Other institutions are setting up requirements for entrance into the practice teaching course of a standing at least comparable to the median student of the university. Such a plan will admit to practice teaching only the upper 50 per cent of the student body.

The time has long since passed when just anybody with good intentions can enter the teaching profession. The time has gone when communities will employ a person to teach their children merely because the individual or the individual's family happen to be in economic need. Thousands of people have been saved from becoming charitable cases in the past because an indulgent community provided work in teaching positions at the expense of childhood. Parents as well as school administrators today are demanding men and women of ability as teachers in our schools. It is safe to say that the time is not far distant when it will be unusual to admit any person to the teaching profession who does not possess a scholastic standing sufficient to place him in the upper 50 per cent of the student body of our universities and colleges.

Of as great significance perhaps as any other factor in the selection of teachers is the personality of the individual. One of the easily recognizable qualities of personality is personal appearance.

There is a high degree of relationship between personal appearance and success in teaching. Generally speaking, persons who are seriously deformed, who have bad facial disfigurements, or who are otherwise personally unattractive should not attempt to prepare for teaching. There are a few instances in the past where such persons have become successful teachers. It takes a man or a woman of exceptional ability and of remarkable interest and enthusiasm to overcome such handicaps. The person who always dresses in good taste, who is clean, neat, attractive in appearance, has a much larger chance than does the person who has never learned the value of good appearance.

It is a truism that a teacher cannot teach what he does not know. There are still thousands of schools in the United States where no specific knowledge requirements are made for teaching. There are many states in the Union where a teacher who is a college graduate is assured a license to teach any subject in the high school. As a consequence there are hundreds and hundreds of teachers attempting to teach subjects in which they have not had one hour of college training.

A recent survey in a southern state showed the median number of hours of training for beginning teachers in high schools in that state to be as follows: Latin 0; agriculture 0; commercial subjects 0; English 20; mathematics 6.5; French 15; Spanish 18; chemistry 8.5; physics 5; economics 0; sociology 0.

No teacher should be certificated in high school to teach any subject in which she has not had adequate subject matter training. The more progressive states and the more progressive communities in many of the poorer states recognize this and are setting up specific subject matter requirements for the teachers they employ. But knowledge implies that the teacher should have something more than subject mat-

ter. It is necessary that the elementary school teacher, the high school teacher and the college teacher should know thoroughly the subjects they teach, but it is just as necessary that they have a broad, liberal education and a thorough professional education.

To assure the acquisition of skill in teaching, thorough professional training is demanded. It is fully as important that a teacher understand the thinking of a child as that she have knowledge of the subject to be taught. It should be constantly kept in mind that no teacher can be effective in her work unless she understands the laws of learning and unless she understands the levels of thinking of the children to be taught.

If children are to be well taught in our country, men and women of superior gifts must be attracted to the field of teaching. It is not possible to make a superior teacher out of a person of mediocre ability. Young men and young women of ability must be enlisted in the profession if it is to serve in the best way. They must be students always, seeking knowledge, inspiration, and enthusiasm wherever they may be found. They must be champions of childhood, champions of education, and champions of all that means growth and power for good. Henry C. Morrison in his book on *The Practice of Teaching* says that it is an unhappy individual who cannot look back to the lasting influence of at least one good teacher. If teacher-training institutions work out their programs properly in the future it should be an unhappy individual who cannot look back to the lasting influence of all of his teachers. While men and women today in looking back over their school day experiences probably cannot pick out more than one or two outstanding teachers, or perhaps five at the most, the time should come when every individual can look back and say,

"They were all good teachers and they have all contributed to my well-being."

What shall we say, therefore, concerning the teacher of our age? Just what training is needed for this teacher? We can safely say that for the elementary school the teacher should have a minimum of two years of professional training with specific preparation for the particular task that she is to do. If she is to be a rural teacher she should be trained for the rural schools. If she is to be a teacher in the grades in the city schools, she should be trained either for the elementary grades or for the upper grades. If she is to be a high school teacher she should have a minimum of four years of training with definite preparation, both in subject matter and in education, for the task she is to undertake.

In all instances, the teacher should do her practice teaching in the same field in which she expects to work in the public school system. The time has passed when training should be general for the teaching profession. It must be specific. How may we know that she has the ability to teach? We may know that she has ability to teach because she will have demonstrated this ability in her program of preparation in the teachers' college or the university. It is as unprofessional to employ a teacher for a position in the elementary or secondary schools of this nation who has not demonstrated her ability to teach through practice teaching as it is to allow the village postmaster to serve as your family physician or the blacksmith as your dentist.

We should have assurance that the teacher is in sympathy with the entire school program. The best assurance that we can have that she is in sympathy with the program in education is that she has taken her preparation for teaching in a professional school and that she has shown a good attitude and a co-operative spirit throughout her en-



tire college program. We cannot be 100 per cent sure when we recommend a teacher that we are recommending a good one because of her college record, but we can use all the evidence at our command. Men and women make mistakes in the choice of friends and in the choice of partners in life. We also make mistakes in the selection of teachers; but the best assurance that we may have that a teacher will fit well into the program is her ability to fit into the program during her work in college.

Whether or not a teacher does particularly well in any community will depend upon her interest in the worth while activities of that community. It is the problem of the teacher to raise the moral tone of the community in which she lives, through precept and through example. It is not expected that she will revolutionize the morals of the community in a day or two, in a week or two, or in a year or two. If she attempts any revolutionary program it is safe to assume that she will not remain in the community long enough to accomplish any material good. It is the slow, steady progress

that insures permanency. If she can accomplish a little each year through the school, and through her contacts in the community, she will have built more permanently for the community than if she attempts too much. Any teacher who contributes to the good of the community through the work in the school and out, will receive the social recognition that is coming to her. She will enjoy the community and the community will enjoy her.

No teacher will do her best work in a community that she does not like. When the teacher begins to feel that life is burdensome in a community and that it does not offer the social features that she most wants, it is time for that teacher to move to a new community.

After all, whether the teacher is successful or not has to be measured by what the children achieve under her direction and what the children finally do. No matter what personal qualities a teacher may possess, unless the children learn those qualities of character and those habits of life that make for successful living the teacher has not done her work well.



## Some Problem Areas in Higher Education

WILLARD E. UPHAUS

*Lecturer on Christian Methods, The Divinity School, Yale University*

I  
**T**HERE ARE many evidences of change and unrest on the American college campus. Books dealing with various aspects of undergraduate life are coming off the press in greater numbers than ever before. Many of them are severely critical of the results of college education. Many describe new experiments to vitalize the educational process. Such a great daily as the *New York Times* devotes a page each Sunday to "Trends and Tides of Modern Education," in which higher education regularly has a place. One can scarcely pick up the best monthly journals without finding critical treatments of college life, either by interested laymen or by professional educators.

Not the least of our problems is the fact that students are pouring through campus gates in such numbers as to overburden the limited staffs, strain the resources and reduce education to the routine of a machine process. Personal relationships are difficult to maintain. Methods of teaching are in question. So many different social, economic, and professional groups in the country are clamoring for alterations in the curriculum to train them for a quick success that the ends of true education are becoming vague and uncertain. There is constant competition between the official and unofficial programs of the college for the interest of the student. Crowded schedules are leading to loss of perspective and to disintegration. The collapse of the older moral conventions is opening the way for misguided living and all kinds of moral confusion. It is no wonder that some parents and the more serious alumni and students are concerned for the future of higher education. We are not surprised that college presidents in

their own conferences are beginning to talk more about character and personality, and less about material equipment.

Further proof of the presence of many problems for which both students and faculty are seeking a solution is the number and variety of student-faculty conferences being held in all parts of the country. Scores of individual colleges, either officially or under the auspices of voluntary agencies like the Christian Associations, are holding local conferences to study the moral and educational issues that confront them. Regional conferences to which delegates bring the very best leadership and counsel available are numerous. Only recently the country witnessed the first national student-faculty conference at Detroit<sup>1</sup> at which eight hundred delegates applied themselves together to the problem of religion in higher education. The hopeful thing about all these conferences is the way students and faculty are casting off their fears, inhibitions, and aloofness, and thinking as one united body upon common issues.

Evidence better than mere conference attendance is the thoroughness with which local campus groups are willing to undertake scientific research in order to have something real and specific to confer about when they get together. Approximately 150 colleges and universities sent in reports to the Committee responsible for the Detroit Conference. Half of these reports were prepared and submitted by responsible student-faculty committees. Almost all the respondents indicated a willingness to set up student-faculty committees to pursue specific investigations. There is good reason for be-

1. The report of this Conference entitled *Education Adequate for Modern Times* is now available from Association Press, New York.

lieving that at least one hundred schools would now co-operate seriously and efficiently along one or more lines of study were guidance and inspiration furnished.

This general concern evident in current literature and proved by the money and energy invested in conferences is due, as we shall see, to many causes. Two exhibits given here of the issues stressed in reports to the Detroit Conference Committee afford a good barometer of where the chief storm centers lie. Exhibit I gives the distribution for actual situations reported in detail. Exhibit II lists local issues existing on which something was being done, but not reported. The cases are too few for positive generalizations, but the figures are very suggestive. Note how certain problem areas stand at the top in both exhibits. We are safe in assuming that there are at least three areas in which there is considerable confusion, a longing for light, and great eagerness for definite research.

Exhibit I. Showing the Number and Distribution of Campus Situations Reported to the Detroit Conference Committee in Which Students or Faculty, or Both, Were Working for Improvements.

Religious Programs .....	16
Student-Faculty relations .....	15
Inter-racial situations .....	13
Student Government .....	8
Honor System .....	9
Cribbing .....	9
Curricular Adjustment .....	7
Social relations .....	7
Counseling .....	8
Fraternity .....	4
Athletics .....	4
Newspapers .....	3
Freshman initiation .....	1
After college adjustment .....	1
Freshman orientation .....	3
Dancing .....	2
Housing .....	2
Sex morality .....	4
Smoking .....	2
Industrial situations .....	4
Use of reserved books .....	2
Campus attitudes .....	1
Drinking .....	3
Absence from class .....	1
Student self-expression .....	1
Imposed college program .....	1
Politics .....	2
Total .....	133

Exhibit II. Showing the Number and Distribution of Campus Situations Reported as Existing, but Not Reported in Detail; With Further Information as to Whether Anything was Being Done, and by Whom.

	Times Issue Was Checked	Cases of Student Action	Cases of Faculty Action	Cases of Student-Faculty action	Cases of No Action
Religious Programs.....	75	10	3	47	15
Student-Faculty Re- lations .....	64	2	1	42	19
Student Government.....	60	18	2	18	22
Honesty .....	60	3	5	30	22
Social Relations.....	57	7	1	30	19
Vocational Orienta- tion .....	55	3	17	6	29
Curricular Adjust- ment .....	53	1	21	13	18
Counseling .....	45	0	21	10	14
College Rules.....	44	7	5	20	12
Politics .....	38	7	1	5	25
Athletics .....	37	0	8	7	22
Secret Societies .....	33	7	0	12	14
Sex Morality .....	31	0	1	6	24
Drinking .....	30	2	1	7	20
Alumni Influence.....	30	0	9	2	19
Student Housing.....	30	0	9	10	11
Student Publications..	30	7	3	7	13
Standards of Living..	22	2	1	4	15
Total .....	794	76	109	276	333

## II

Above all, faculty and students are both painfully aware that the conventional religious program has lost its hold on the great mass of collegians. Of the 794 issues checked in preliminary reports for the Conference, seventy-five, or the largest single group, bear directly upon the area of the religious life. Students simply do not attend religious exercises from a sense of duty of conformity. Many are under-developed spiritually, and completely committed to a materialistic philosophy of life. Many have become cynical through their unsuccessful attempts to apply outworn codes and creeds to modern situations. There is a growing impatience with the small groups who withdraw from the stream of campus activity and content themselves with the observance of old forms and ceremonies. The following excerpts from reports are illustrative. "There has been a great deal of confusion in chapel—a general lack

of reverence (chapel is compulsory)." "There has been the feeling that the students have had programs, religious, etc., superimposed upon them by the faculty and administration without sufficient scope for student self-expression." "The difficulties arising from the widespread indifference among students and faculty members in regard to the religious program of the school caused some of us to begin thinking seriously of a more effective method of ministering to the spiritual needs of all concerned. . . . The great number of failures in school work, the disregard for school rules, and the lack of interest in religious affairs—these are some of the things that caused us to think something ought to be done. . . . The religious program up to this time has been largely carried on according to the ideas of the faculty, and the students have had very little to do with it except to attend the services."

However, the encouraging thing with respect to the seventy-five colleges reporting on various aspects of the problem of religion is that in 80 per cent of the cases some action was indicated, and in the vast majority of the cases students and faculty were co-operating in their search for solutions. One of the most conspicuous examples of a scientific approach is that of a Student-Faculty Committee on the Place and Function of Religious Activities at the Pennsylvania State College. This committee of ten, which has started on a long and serious task, has stated as its purpose the formulation of an adequate religious program. By the end of the first five-hour discussion this group had arrived at tentative agreements on three aspects of the issue: (1) what an adequate religious program will do, (2) what some essential elements in a religious program are, and (3) what problems a religious program faces. Limitations of space permit detailed reference to the first one only, yet it illustrates the broad, fundamental conceptions that are to guide the committee.

*An adequate religious program will*

(1) Awaken a desire for an adequate philosophy of life.

(2) Through experiment, study and fellowship, assist in finding such a philosophy.

(3) Counteract or overcome such influences as retard the development and expression of such a philosophy of life.

(4) Create situations and influences that will aid in the growth of character.

(5) Create a consciousness of a direction in life and establish a perspective from which to view it.

Furthermore, the preliminary report goes on to say "an adequate religious program is considered to be those related efforts and activities leading toward the general acceptance of these four ideals:

(1) That every human personality counts.

(2) That greatness and abundant living come through service and not in what one accumulates.

(3) That one should go beyond the current conception of morality.

(4) That one should have an unswerving trust in the reality of God.

It is apparent that the committee at Penn State is thinking of religion in terms of specific conduct in all life situations and in terms of its cosmic outreach. Succeeding reports show that the committee is studying the implications of fundamental principles for the total educational and social organization of the institution.

Among the smaller denominational colleges, North Central at Naperville, Illinois, has shown a very definite concern about the effects of college on the religious life of the students. Faculty and students have not been satisfied merely to guess at these effects. They have, instead, co-operated in the formation of carefully devised instruments to detect changes from year to year in viewpoint, attitude, belief, and behavior. The instruments bear especially upon changing conceptions of religion, the relation of science and religion, the purpose and func-

tion of the church, ideas of God, attitudes toward student honor, making money, amusements, and so forth. Students need not fear to criticize any aspect of the institution's life or activity.

How to capture the latent energies and the intelligent, free allegiance of college youth to high spiritual endeavor is a question of supreme importance. The best studies so far show that the way to answer this question is to obtain light on many others. What character assets do students bring to the campus with them? From just what point do we proceed with the religious education of any particular student? What transformations in attitudes and ideals take place the first month, the first year, and during the succeeding years? How do they actually invest their time, money, and energy? What curricular courses in religion are needed? What effects are secular courses having? What are their possibilities? How may instructors in these fields bring out the moral and spiritual implications without an apparent lugging in of religion? What are our objectives? Once we know them, which type of organizational set-up produces desired change best? We shall have to submit ourselves to the severe discipline of creating and using scientific instruments of research before dependable answers come. The factors involved are too numerous, varied, and inter-related to trust to general, superficial observation.

In the second place, the figures clearly indicate that students and faculties on many campuses are trying to understand one another. A close study of the details given in the conference reports show that the situation is often one of open revolt against entrenched authority and conservatism. The continual state of conflict between teacher and taught, resulting from the struggle for grades and honors so characteristic of our whole educational system, is about its worst at the college level. One could write a long story about strikes, revolutions, and demands. Prof.

Harrison S. Elliott, who was chairman of the commission on Social Attitudes and Responsibilities, drew up a composite case record on the student-faculty situation as revealed by his study of the most frequently recurring factors in the preliminary reports.

#### CASE VI—STUDENT-FACULTY RELATIONSHIPS<sup>2</sup>

Evidences of friction have appeared between students, faculty and administration at D—University. The occasions have been: cheating in examinations; regulations of social life; curriculum requirements; etc. There was at one time an active Student Government Association at the university; but its activities were limited to disciplinary measures in regard to violations of college rules, regulations for freshmen, and minor decisions in regard to extra-curricular activities. There were no faculty members of the Student Government Association, but its actions were subject to review and veto by the faculty. At the present time the Student Government Association is not active and is in disrepute in the student body.

With the development of friction between students and faculty the need for some form of organized student expression became evident. Because the Student Government Association has become something of a farce, some students advocated abolishing it but others feel that this robs the students of any medium for expression in the administration of the affairs of the college, and that the thing to do is to revive and revitalize it. Others object to having a Student Government Association held solely responsible for such matters, and feel there should be parallel faculty committees with which the student committees can cooperate, so there will be more sharing of responsibility. Still others propose some form of student-faculty organization, with representation of both students and faculty.

The scope of the responsibility of such a student or student-faculty government association is the especial focus of the discussion. Is it to be responsible for enforcing college rules, or making rules? Is its work to be confined to extra-curricular life and activities, or is it to have some responsibility in academic matters, such as curriculum requirements? Is it to deal with symptoms of difficulty, as seen in cheating, breaking of rules, irritation between faculty and students, or is it to be free to attack the situation more fundamentally and try to get at the causes of the difficulty? What responsibility, if any, is it to have for formulating and inaugurating programs within the college intended to remedy the situation? What right of review or of veto is there to be of its work? In what ways is this representative group to keep relation with the faculty and the student body, of which it is representative? How is it to secure the participation of the entire col-

<sup>2</sup> *Education Adequate for Modern Times*, pp. 150-151.



lege in discussions and decisions, and how is it to secure the cooperation of the college in carrying out the decisions arrived at?

The foregoing composite case may not represent each campus situation in all details, but it indicates vividly what many of the basic questions are that must be met in resolving the conflicts between student and faculty groups.

Fortunately, there are enough examples of wise and generous reconciliations and accounts of friendly co-operation on campus issues to be distinctly encouraging. Here and there we find a college that is working out a student-faculty form of government that is real and induces complete confidence and trust. We need adequate descriptions of these scattered experiments with an analysis of all the social and psychological factors involved. Given certain conditions on a campus, what are the necessary adjustments for a mutually helpful and creative student community? The ideal approach seems to require just the right concatenation of personalities and circumstances. The great value of co-operative research by geographical areas or by types of institutions is in stimulating proper methods and in sharing results.

If religion is concerned, as we firmly believe, with a way of living, then problems of community control are just as vital to leaders in specifically religious positions as to deans and administrators. Will they stand by and let others bear all the burden of painstaking investigation? There is growing evidence that they desire the best training and equipment available for discovering truth and improving conditions.

Again, it is obvious that much of the friction in campus relations comes from low standards of honesty. Cribbing is a common and accepted habit among students. College life has taken on too much of the ethics of modern business and social relations. Honor systems become scraps of paper. Lying, stealing, and cheating require little provocation. Upon

returning home from a conference where the question of cribbing had been up for discussion a student delegation from a great state college admitted to the professor who accompanied them that 95 per cent of the students on that campus would crib under certain circumstances. He doubted their statement and yet was so disturbed at the thought of the situation that he arranged for a comprehensive student-faculty investigation. Their study is still incomplete, but the first returns are throwing a penetrating light into dark and forbidding places. Could it be that students in themselves are not wholly to blame? May not the prevailing standards in society at large, the system itself with its high pressure methods, crowded rooms, unfair quizzes, stress on memory work, the external awards of honors and grades, and the indifference of professors have some relationship to honesty? We may never create such an environment as to remove all provocation to deception for the unintelligent and the weak-willed, and yet may we not provide such changes as make it much less natural and acceptable? Recent studies of deceit in the elementary schools show that there is positive correlation between classroom atmosphere and dishonesty. A most rewarding field of investigation would be a study of the actual campus conditions that encourage deception. We might become more dissatisfied than we now are with our definition of an education. We might find a set of criteria that would take away the incentives of students to get what does not belong to them. It would seem from the figures in our exhibits that at least fifty colleges would gladly co-operate in such a study. Nine colleges actually reported on the cribbing issue. Fifty more indicated that the problem is before them. In half these schools students and faculty are doing something about it. They would welcome counsel and suggestions, and the advantages of standardized instruments and uniform methods.

Two other questions occur to one who looks over the long list of issues and interests. First, what techniques do local groups use in resolving their difficulties? Second, how do students spend their time, money, and energy, and how do they themselves feel about these expenditures?

The numerous factors involved in any issue makes the problem of effecting desired change a difficult one. One need only call to witness the blundering and muddling evident in our municipal and national machinery of government. The populace wakes up when issues that affect the emotions, prejudices, and personal habits come to the fore—issues such as religion, race, or prohibition. But there is hopeless disinterestedness and apathy, as well as a sense of helplessness, when fundamental social and economic issues that require expert information and methods spring up. Short of trustworthy and competent leadership, we pin our faith to all sorts of makeshifts and panaceas. Inquiry into campus methods would indicate that the technique of producing change there is about as cumbersome and inept. In typical American fashion, when some rules are violated more stringent rules are passed. Finding a symptom of difficulty both students and faculty are prone to resort to discipline. They seek to build up morale mainly by pep talks, admonitions, warnings, and propaganda. Removing symptoms takes precedence over discovering and eradicating causes. This is often illustrated in attempts to eliminate dishonesty. Those who purport to be the leaders of a future political democracy deserve better training in meeting and solving problems. It may seem like a far cry to insist that learning and practising the principles of social adjustment is a function of religion, and yet we are referring essentially to sensible and fruitful methods of bringing in the Kingdom of God. Religious forces that bungle delicate race and class issues merit the contempt of the cynic—no matter how lofty their aims. It is for this reason

that a group of colleges having similar problems in the fields of race conflict, social adjustment, sex morality, athletics, and secret societies might profitably join in a long and well-planned investigation—not only to achieve the desired ends but to acquire an efficient methodology. Note from Exhibit II how many schools report problems about which nothing is being done—especially problems of student-faculty relations, campus politics, athletics, sex morality, and drinking. May not this inaction be as much due to a feeling of incompetency as to indifference?

Finally, if religion be concerned with behavior, would it not be illuminating to know just how college students invest their time, money, and energy? Measures of moral knowledge, attitude, and opinion need to be supplemented by detailed descriptions of conduct, for we know that the former are no sure guarantee of ethical living. Young people have grown up in a religious atmosphere characterized by verbalism and good intention that often fails to lead to constructive overt action. Moreover, the pressure of our false standards of success make it extremely difficult for them to develop a satisfying integration of all their conflicting desires. They have taken on our hectic manner of life. The exhibits include many interests, but they do not begin to list all the extra-curricular affairs that absorb and dissipate their energies. Although great values do come indirectly from all the romance and tomfoolery of college life, we must admit that untold energy is being wasted and misdirected. We need to know with greater accuracy just how their powers are being engaged; for, given a true report of their time schedules for a period of sufficient length, we can go a long way in answering questions, both with regard to their philosophy of life and with regard to the educational surroundings in which they work. Then too, it would help tremendously if individuals who furnish these exact, ob-

jective records of their activities would disclose their own attitudes toward these activities. What is their estimate of the relative values of the things they do? Do they experience contentment and satisfaction, or discouragement and frustration? Are energies dissipated, or are they spent for great, ultimate purposes? One of the big problems, not only of the college campus, but of modern civilization, is to regain perspective and some awareness of fundamental ends of living.

### III

This brief paper has hinted at only a few of the specific issues related to the general field of character and religion in higher education. The five projects mentioned are all subject to scientific treatment. They are too intricate and critical for general observation. They require the construction and validation of instruments

and schedules that are exact and that inspire interest and co-operation. While they sometimes border upon attempts to measure the intangible, they also remind us of the dictum made by Professor Thorndike a long time ago that anything that exists at all exists in some quantity. The fact is that some colleges are making considerable headway in their investigations into the moral and religious problems of the campus. Many sympathetic instructors in the fields of education, psychology, and sociology stand ready to apply their techniques to these problems once religious leaders show a willingness to submit their conduct and beliefs to serious examination. Surely we are badly in need of the light all forces working together can throw upon the great basic questions connected with the interpretation and functioning of religion at the college level.



# Honesty Trends of Elementary School Children

HAROLD SAXE TUTTLE

*Professor of Educational Sociology, University of Oregon*

SEVERAL studies have been made to determine the influence of various methods of teaching upon children. Educators universally recognize the necessity of a control group with which to compare the progress of experimental groups in each study. Ordinarily these control groups are rather small,—too small to be ideally reliable. Furthermore, the trends of the small groups are measured only during the period of the research. This period is ordinarily too brief to give a true indication of the trend of the group.

The present study was made with a large number of cases selected from several school systems covering a considerable period of time, in order to determine whether there are any general trends which are reasonably dependable, regardless of location, teachers, or other ordinary variables. In short, the attempt was made to set up a control group for measurement of conduct and character changes which might serve to guide or confirm the trends in smaller control groups in future studies of training methods.

With large numbers of children in various types of communities, is there a general trend to become more or less deceitful, or is there perhaps a curve upward for a time and then downward? Are the trends from year to year and grade to grade uniform in different localities and under different social conditions? If it should be discovered that there are very definite trends reasonably alike in different communities and school systems then in any subsequent study of character training methods the investigator would feel considerably more confident if his control group showed similar trends. If opposite or uncorrelated trends appeared in a small control group in a brief research there would be a reason-

able probability that the group had been accidentally selected or specially influenced. It would be important then to study the entire community or a larger control group at least, over a longer period of time, before judging that the method under observation was responsible for the difference between the control group and the experimental group.

Of course it was self-evident at the beginning of this study that the outcome might be entirely chaotic—entirely different trends might be discovered in different school systems—there might be no general tendency observable. If this discovery were made it would be just as valuable for future researches as though some consistent and apparently dependable trend were discovered. It would mean then that in future studies control groups indicating some general trend were probably influenced by selection of some special environmental force in common with the entire group, and that further studies with larger numbers would be necessary.

No matter what the outcome might be in this study if the numbers were large enough, and the period of time long enough, and the methods employed precise enough, the findings would yield a practical control group of significance in any future studies of conduct training.

Incidentally, in the present study a considerable number of possible factors were measured in order to discover, if possible, the forces common to a typical social situation which motivated the trends found. These will be subsequently described so need not be catalogued here.

The general set-up of the study was as follows: A series of careful tests of actual performance in correcting school tests was administered under conditions as normal as possible. Prepared forms

of a test involved in a contest between school rooms in three school systems were administered under the supervision in each case of the principal of the school building. The forms were different from any that the pupils had been using, but this was explained in advance when the contest was announced. Every feature of the contest was perfectly appropriate to a school situation such as had been described. A small prize and honorable mention within each room motivated the individual to strive to make his highest possible score. The contest between rooms further motivated each individual to score his best. A self-administrating feature of the test was readily justified to the pupil by its accuracy and time saving values. This feature provided an absolute check on any deception in scoring the test through a highly refined use of tracing paper. Reports of principals who administered the test indicated no evidence of a detection or suspicion of the recording feature of the blank.

The first test was given at the opening of school, 1928, to 1,383 cases in thirteen different school buildings in three different communities. Each paper was marked with the name of the school and the grade, and all scores were tabulated with reference to these features. A test similar in principle but quite different in form was administered in the same way with equivalent motivation, at the close of the second school year, May, 1930. Just before the final test the Northwestern University Bible knowledge tests were given to 1,250 of the same group. Within a few days, an ethical judgment test was administered to practically the entire group. On these tests Sunday school attendance was recorded as well as attendance at week-day school of religion classes. Such attendance was indicated in terms of one year, or two or more years. Denominational preferences were also indicated.

For correlative purposes a performance test similar to the two first described

was given to a considerable number of cases representative of all the grades involved. This was done especially to secure a second test for those who would not be promoted into the high school or who might drop out by the second year. This test was intended especially to check the upper grade pupils, but was given to pupils of all grades in order to indicate a cross section of the grades which might be concerned with those discovered a year earlier or a year later.

In the course of this study, 2,037 cases were actually observed. Of these, 1,320 cases were traced through a two-year period. The three school systems involved included a small rural community with a school enrollment of less than 200 pupils; a larger village representing agriculture and lumber industries chiefly, with a pupil enrollment of some 500 or 600; and a city of 20,000 representing a large railway center population, a considerable lumber industry, a large agricultural area, and a university population. In this city system eight elementary schools and two junior high schools were tested. All cases were classified on the basis of (1) school grade, (2) name and location of school (indicating geographical location and social environment), (3) intelligence quotient according to decile rankings (data secured for 1,055 cases), (4) attendance at Sunday school (data secured for 1,130 cases), (5) attendance at week-day classes in religion (data secured for 1,124 cases), (6) Bible knowledge (data secured for 829 cases), and (7) ethical judgment on a test containing nine points (data secured for 1,130 cases). In this preliminary report only the most striking results will be mentioned.

(1) The primary problem involved was to discover general trends, if they exist. These may be seen more clearly by indicating four groups or classifications of cases studied. Class "A" consists of those who resorted to deceit at both the beginning and end of the two



year period. For the sake of brevity, these will be referred to as "consistently deceitful." Class "B" is composed of those who did not resort to deceit at the beginning of the period but who did so at the close of the period. These may be referred to as "retrogressing." Class "C" consists of those who resorted to deceit at the first instance but who did not at the end of the two year period. These will be designated as "reformed." Class "D" consists of those who did not resort to deceit at any time during the two year period. These will be referred to as "consistently honest."

It is self-evident that these designations are not accurate or dependable descriptions. A single case of honesty does not prove that under other circumstances the individual would be honest. Indeed, in isolated cases it would give almost no hint as to the character of the individual. The motivation may not have been strong enough to induce dishonesty or the possibility of detection may have proved a restraint. The peculiarity of the test blank might suggest some device for detection, or some previous influence tending toward honesty might have freshly been in mind, and more effective than at a later period. On the other hand, deceit in one or two or three cases would prove only a little regarding the character of any individual. It would, of course, prove this much: that that individual could be motivated to deceive in a situation involving no more justification than a contest for an individual and a room prize with honorable mention for such success. It would not prove that the child would be dishonest under every circumstance; it would only lend some degree of possibility in that direction. These concessions carry with them, of course, acknowledgment that reforms might not have been genuine reforms, and that retrogressions might not have represented any backward step in actual character. However, with more than 2,000 cases distributed as widely as were these cases,

any conspicuous trends suggest a considerable degree of probability that the actual behavior corresponded to the conduct tendencies of the child observed.

The outstanding facts revealed may be indicated in figures as follows: 1,383 tests were recorded at the beginning of the period. Of this number 793 did actually resort to deceit. This represents 57 per cent. In the final test, two years later, 625 of these 793 did not resort to deceit, representing 45 per cent of the total. The percentages are indicated in terms of the total rather than varying bases in order to make them useful for all comparisons. Of the 793 who resorted to deceit at first 168 again resorted to deceit at the end of the second year, representing 12 per cent of the total; 590 or 43 per cent did not resort to deceit at the beginning of the period. Of these only 63 or 4.5 per cent deceived in the last test.

It is important to note, before making further comparisons, that the last test was given not to the same grades as the first test, but to grades corresponding to the same groups of pupils. In other words, the grade group at the end of the two-year period represents a two-year advance over the grade group at the beginning. While there was a considerable change in the personnel of the groups tested at the end of the period as compared with the beginning, only those who continued through the entire period have been taken into account in studying trends of individuals.

So far as indications of cross sections are concerned, any general change in tendencies toward deceit in the final test would be comparable in their indications with the case histories of the 1,320 cases from whom data was available. It will be apparent therefore that if the relative number of those who resorted to deceit in the final test were greater than in the first test it would indicate a tendency toward greater deceitfulness in the upper grades, that is, toward more deceitfulness

with increased age. If the number is smaller it would indicate, so far as that test was concerned, a tendency toward less deceitfulness with increased age.

As a matter of fact, the number of cases of deception on the last test was only 310 compared with 793 in the first test. This would indicate, therefore, a tendency toward less deceit with increased age. The small number of those who were consistently deceitful corroborated the same conclusion. The large number of "reformed" further confirms this same judgment. Group "B" is barely 10 per cent as large as Group "C," that is, only one-tenth as many began cheating after having refrained in the first test as those who refrained after having cheated in the first test. This study further confirms the other evidence.

(2) A second question is whether the cross sections confirm or conflict with the general evidence. Is there more or less cheating in the higher grades than in the lower? The answer to this question can be shown graphically in a table.

TABLE I

(1) School Grade	(2) Total Enrollment	(3) No. deceiving in first test	(4) % of total enrollment deceiving in first test	(5) No. deceiving in last test
4B	264	163	61	37
4A	102	61	60	14
5B	247	151	61	57
5A	136	72	53	37
6B	259	139	53	40
6A	94	51	54	12
7B	191	98	51	25
7A	90	58	64	9

While the percentage is not absolutely regular there is a fairly consistent tendency toward less deceitfulness in the upper grades.

(3) A geographical distribution of the results shows far more clearly the apparent influence of environment upon tendencies toward deceit. Percentages based in each case upon the number in each school who were given the tests will best

indicate this range. Of Group "A," the consistently deceitful, there were but 5 per cent in one school; 9 per cent in each of two others; 12 per cent in three; 14 and 16 per cent each in two schools with 21 per cent as the highest. Of Group "B," those who resorted to deceit in the last test who did not previously, there were 2 per cent or less in three schools; 3 per cent in one; from 5 to 7 per cent in five; 9 per cent in one and 10 per cent in the highest. Of Group "C," those who reformed, the percentages rank from 36 to 68 with three schools showing between 50 and 60 per cent and the rest in the 40's. Of Group "D," the consistently honest, the scores range from 21 to 48 per cent, a large majority lying between 30 and 40 per cent.

In each of these cases the range is so great as to indicate a definite environmental factor in deceit. However, the results were not such as to indicate with certainty whether influence was outside or inside the school. The school showing the largest percentage of new cheaters showed the highest percentage of consistently honest, but it showed only a medium percentage of reforms. Its percentage of Group "A" was low. The school which showed the largest percentage of consistently deceitful cases also showed the smallest percentage of new cheaters, and a medium percentage of consistently honest or reform cases. In other words, the school in which there was the least cheating showed little tendency to reform its pupils, and the school in which there was the most cheating showed the least tendency toward developing new cheaters. These extreme cases seem to imply that the force affecting deceit lay outside the school. One of the smaller school systems showed a high percentage of reform but only a medium percentage of consistently honest cases. The other village showed a high percentage of consistently honest cases but the lowest of all records in reform. On the whole the evidence seemed to indicate much stronger influence in the

environment than within the school itself.

(4) Intelligence tests were secured for 1,055 cases. Percentages with reference to intelligence are based upon only the number of cases for whom scores were available. The entire group might have shown a different distribution; however, the number is large enough to be reasonably reliable. Of Group "A" 52 cases had Intelligence Quotients below 90; 20 cases above 110; 76 cases between 90 and 110. Of Group "B" there were 19 cases below 90 and 8 cases above 110 out of a total of 57. Of Group "C" there were 92 cases below 90; 61 above 110 out of a total of 346. Group "D" showed 71 cases below 90; 89 above 90 out of a total of 337.

Interpreting these figures in terms of percentages, it appears that of the consistent cheaters more than one-third were below 90, and only one-seventh above 110. Of Group "B" the percentage is essentially the same. In Group "C," the reform cases, the percentage above 110 is noticeably higher, while Group "D," the consistently honest, showed well over one-fourth above 110, and considerably less than one-fourth below 90. The implication of these figures is that the children with the high I. Q. tend to develop habits of honesty early and to retain them.

(5) The relation of attendance at Sunday school might be approached in either of two ways. What proportion of each of four classes listed attended Sunday school? Or what proportion of those who attended Sunday school, and again of those who did not attend, fell into each class? The latter formed the most direct method of discovering the influence of Sunday school attendance. Nine hundred and sixty-five cases reported attendance at Sunday school. Of these 443, or 45 per cent, resorted to deceit in the first test. Only 121, however, cheated in the last test; this would represent 12 per cent of the original total. One hundred sixty-five cases reported non-attendance

at Sunday school, and of these 75 cases, or 45 per cent, resorted to deceit in the first test, with only 15 of the latter group or 9 per cent of the total cheating in the final test. In the first test, the percentage was identically the same for the two groups, and for the last test slightly smaller for the group attending Sunday school. So far as deceit, either in the first instance or consistently, is concerned, there appears to be no measurable difference. The percentage of those who did not cheat in the first test but who did in the second was in both cases .04 per cent. No significant difference, therefore, appears between those who attend Sunday school and those who do not, so far as the 1,130 cases for whom data were available are concerned. Since none of the other assumed influences of religious instruction was measured, no implication regarding them is permissible.

(6) Attendance at week-day classes in religion was divided into three groups: non-attendance, attendance one year or less, attendance more than one year. Of those who did not attend week-day classes in religion 82 cases, or 39 per cent, deceived in the first test, 25 cases, or 12 per cent, of the total deceived again in the second test. Of those in attendance for the first year 198 cases or 24 per cent deceived in the first test, only 34 of these or 8 per cent of the total deceived in the second test. Of those in attendance in their second year or later 237 or 50 per cent of the total resorted to deceit, with 77 cases, or 16 per cent, of the total also cheating in the final test.

Such data are exceedingly confusing. The percentage in the first group of those deceiving either in the first or in both tests is conspicuously smaller than that in the second group. Were there no other data this would give high probability to the assumption that attendance at week-day classes in religion tends to diminish honesty in a notable degree. This conclusion, however, seems to be wholly offset by the fact that Group 3, those who have

continued beyond their first year in week-day classes in religion, shows even a higher percentage of deceit in the first test and in both tests than either of the other groups; indeed double that in each case of the second group. The other approach gives corresponding evidence of those in Group "A," the consistently dishonest,—57 per cent attended the week-day classes in religion for a second year or more. Of Group "B" 55 per cent were in the second-year classification. Of Groups "C" and "D," the reformed and consistently honest, only 45 per cent or less were in the second year of the week-day classes in religion.

In general it may be said that a cross section of the elementary school pupils in communities of different sizes and types reveals the most conspicuous difference in honesty tendencies in the different geographical locations. Different parts of a city reveal greater variance than is noticeable between city and village.

On the whole and with reasonable similarity in different schools, there is less tendency toward deceit in upper grades than in lower. The case history of over 1,300 pupils reveals a tendency to abandon deceit ten times as great as to become

deceitful. High intelligence strongly favors honesty. No immediate effect is noticeable as a result of attendance at Sunday school and no consistent effect as a result of attendance at week-day classes in religion.

Any future study of specific methods of character training should include a study of control groups in different geographical areas, with the expectation that they will vary noticeably. Cases should be carefully paired with reference to intelligence. The effectiveness of the methods in question should be carefully checked with various geographical groups. Unless control groups show local influence of religious agencies, none might be assumed. A slight general improvement should be anticipated independent of the method under study, in grades from four to seven. If control groups show results in conflict with these tendencies larger groups should probably be measured for the sake of correction or corroboration.

There are many further implications, some of them of tremendous significance, in the data here reported. They do not bear upon the primary purpose of the study, however, and will be left for discussion in other connections.



## Needed: A True Picture of the Negro

N. C. NEWBOLD

*Director, Division Negro Education, State of North Carolina, Raleigh*

DO BOOKS, novels, magazine articles and the like about Negroes picture the best in the race? Do they depict their frailties, their fancies, foibles, and failings instead of their solid characteristics of loyalty, sympathy, devotion, gratitude, integrity? Pick up many of the modern novels and stories on Negro life; read them. Do they give the unmistakable impression of a people upon whom America can depend to become citizens of whom the nation can well be proud?

Some years ago, two white friends, keenly and genuinely interested in improving health conditions among Negro school children, prepared an article on the subject. It was published in a popular magazine which has a national circulation. In many respects it was a splendid story. However, a teacher quoted in it was almost completely illiterate. Note the following quotation: "Yassum, Miss \_\_\_\_\_," said the elder teacher, "we teaches them what we thinks they kin do. I reckon hit hain't all they needs, but it he'ps a heap." This was the teacher speaking, and the *elder teacher*. Throughout the article there is much more of this "br'er rabbit" sort of language, both by the teacher and the pupils.

When this article was published it is reported that it was criticised severely by some prominent Negroes in the country, because of the dense illiteracy of teacher and pupils. They said it was not a fair representation of Negro schools, their teachers, and pupils. Another story requiring a book of considerable size for its delineation describes in minute detail the life of a group of Negroes living in the swamps. In this story unfaithfulness in the marital relation by both men and women in the group is laid bare and followed out to the bitter end—murder,

suicide, and all the rest. Barter and sale of the chastity of their daughters by mothers, the frequently described shiftlessness and unreliability of the group, are some of the other characteristics which emerge in this story; and no compensating wholesome qualities are described.

It must be said at once that there is no comparison between the two illustrations given. The first had a worthy objective, a high motive; the writers were genuinely sincere in their desire to be of service in improving the health of Negro school children. The question is—why did the authors of this article choose a dialect of illiteracy to impress so important a lesson? Did they believe that was necessary to get it read by people who would help? Was it to attract white readers because they believed white readers wanted and expected that sort of language when Negroes are under discussion?

There probably might be Negro teachers such as the above language indicates in the section where the scene of the health story is laid, but why should such a teacher be chosen to speak when in the state represented there are more than one thousand Negro teachers who have had four years of college training, and nearly three thousand others who have had two to three years of college education? Any one of these four thousand teachers could have given responses and explanations in understandable and pleasing language.

The point it is desired to emphasize is: why do writers of books and articles on subjects dealing with Negroes and Negro life employ in such writings the rapidly passing and out-worn dialects to express their ideas or to paint the mental pictures they wish their readers to see;



why do others go to the swamps and the jungles and to other such out of the way places to find Negro groups, odds and ends of the race as it were, groups that are not normal average Negro groups in any sense of those terms, describe them and hold them up to the public gaze? They do not say, here are your American Negroes! Look upon them and judge the race accordingly!

Is it not true, however, that there is already an opinion too widely prevalent among white people that these grotesque descriptions of what may be termed the "odds and ends" of Negro life, coupled with so many whom white people know only on the lower economic levels, do represent the average of Negro people in the country?

Many other such references to similar literary productions of recent years could be made but that is not necessary here.

Do such books and articles represent or exhibit the real average Negro to the average white American? Is it desirable and essential on both sides that the average, the great mass in each group, shall understand and appreciate each other? If so, is it likely that such literary productions as those referred to will give the average white citizen a first-class picture of the worth and character of his Negro fellow citizens?

The writer professes his limitations should he be called upon to outline a program of literary effort that would accomplish what he is emphasizing.

A statement in sharp contrast with the type of literary effort sketched in this paper is one from a former president of the Board of Trustees of Tuskegee Institute. In April, 1922, Founders' Day exercises were held at Tuskegee Institute, one object of which was the unveiling of a monument to Booker T. Washington. The funds to secure this monument were contributed by 100,000 Negroes throughout the country. The present principal, Doctor Moton, had invited a large group of prominent Negroes from

all parts of the country to be present to act as the honorary unveiling committee of the Booker T. Washington memorial. After seeing this committee of eminent Negroes, Mr. William G. Wilcox of New York, who was President of the Board of Trustees of Tuskegee Institute, made the following statement:

To my mind nothing was more encouraging than to see that splendid Honorary Unveiling Committee of the Booker T. Washington Memorial, that committee of about one hundred colored citizens of the country, whom Doctor Moton had invited to act as the Honorary Unveiling Committee. I looked and looked at their faces, the strong, intelligent, forceful faces of those men and I thought I had never seen more to cause me to feel more encouraged about the Negro race.

I have never had any doubt in my own mind that the students at Tuskegee Institute were going to make good use of the opportunities and advantages offered here, but it is one thing to feel that individuals would make good and it is another thing to see such a fine group of men who already have made good; who already have won distinction in their different lines of work and I think if any one had any question about the capabilities of the Negro race, that glance at the type of men composing that committee, should reassure the most doubtful.

The figures of the United States Census for 1920 seem to show that

Negroes own 20,000,000 acres of farm land valued at approximately \$1,000,000,000. The value of their farm buildings, stock and equipment in the whole country is about \$500,000,000, making their farm property in the United States worth \$1,500,000,000. Their property in the towns and cities of America is probably worth at least \$500,000,000.

This means that in 59 years the Negro people of this country have been able to keep body and soul together and to possess themselves of property approximating two to three billions of dollars in value.

Will it please America, the average everyday white citizen of America, to measure and to judge and to value the character, the abilities, the capacities for useful citizenship of Negroes by the stories about outlying disorganized irresponsible groups—those living on the fringes of society whose sordid story may appeal to our curiosity, or will Negroes rather be appraised and compared with and by the type of men described by

Mr. Wilcox, and with the millions of others throughout the country who by the use of intelligence, skill, persistence, and faithful toil have amassed in less than six decades (starting from almost nothing) the millions of wealth exhibited by the United States Census?

The writer again confesses his inability to suggest what literary artists might do to help America to understand and to appreciate the wholesome and enduring qualities of Negroes, to turn the attention and the thought of reading and thinking people to these abiding characteristics and away from the "yassum" the "br'er rabbit" types, and particularly from the swamp and jungle groups mentioned in this paper.

It does seem possible though that some literary genius (or several of them) could write the life story, not of "Uncle

Tom," but George Smith (or some more fanciful name that would add glamour and romance), who was born before the war of '61; trace his struggles and his persistence for more than sixty years, and leave him today a happy successful upstanding American Citizen, thoroughly respectable and respected by his neighbors of whatever race. Thousands of such individual Negroes can be found in the South and throughout the country. In such a story, romance and courage, persistence and faith, would not be lacking. If such a literature can be created, to some degree in abundance, would it not serve to give white Americans a truer and a more wholesome understanding of their Negro neighbors and at the same time enable Negroes, as they deserve, to share more largely and more helpfully in making America a better and a greater country?



## A Viennese Appraises American Youth\*

MARIANNE BETH<sup>1</sup>

(Translated by Paul F. Laubenstein)

THE FACT that thirteen-year-old Elizabeth Benson could write a book *The Younger Generation*<sup>2</sup> does not of itself greatly impress one; nor does her work appear to be extraordinarily distinctive. There have always been precocious children. And in the present instance, the authoress only adds to this precocity a certain lack of restraint which reveals the influence of Judge Lindsey; which too, as being a fad, is of no psychological consequence. It is not an exposition but an exhibition which a clever observer and stylist here attempts, and one which naturally reflects the results of her reading. The historical digressions still smack of the second-rate journal from which they were copied; and one has the doubtful privilege of choosing whether to ascribe the many irritating errors of the book to the authoress, who could not copy correctly, to the poorly chosen text, or to the translation. But the observations on the whole are correct and fresh. And the temper which prevails among young people between seventeen and twenty appears to be well reproduced.

First, as to the atmosphere of the whole! Elizabeth Benson remarks that the younger generation is a generation of rebels, that it rejoices in its freedom of surveying, of criticizing, of discussing, and of reflecting upon everything. Here the European for the first time pauses in astonishment. Was there ever a younger generation of intellectuals that did not in

the same way ask questions about everything, wrestle with all problems, and personally test out all the proposals put forth by an advancing civilization? Since the days of *Sturm und Drang* and *Jung Deutschland* it has been ever thus. But Elizabeth Benson calls our attention to just this great difference—in America such has not always been the case. That one might entertain certain ideas, that one might do any "genuine" thinking at all, that is here a new achievement—and an achievement in itself. Modern youth is not so much concerned as to *what* it thinks about, as it is over the fact *that* it is permitted to think. And the more it can utilize this newly achieved privilege to shock the older folks, the more it vaunts itself.

It is rebellion for its own sake, without goal—and it is rebellion before the mirror. Elizabeth quite frankly says so. She emphasizes the fact that the young people of America consist chiefly of "only" children, who from their earliest years have "grown up in the spotlight and who now hate like the devil to have the spotlight taken off them for a moment." They rebel, just to bring down wrath upon themselves. And they revolt, moreover, feeling certain that people will only outwardly censure their rebelling, but secretly will admire it. And in this she is undoubtedly correct.

Equally correct is she, when she refers to the grievous harm done to youth by those modern methods of education which rob them of that great treasure—respect for parents. Never can parents become their children's comrades, she repeatedly declares. To drive home this assertion is for her the main object of the book. For her that is true in the very nature of things. Children do not wish their parents in forced and spurious youthfulness to act as "one of the girls," or to allow

\*This article appeared in the *Zeitschrift für Religionspsychologie*, herausgegeben von Karl Beth (Wien), III Jahrgang, Heft 1, 1930, S. 57-69, under the caption "Amerikanische Jugend," von M. Beth. Dr. M. Beth was recently awarded first prize by the Kant-Gesellschaft for the best essay submitted on the subject "Psychologie des Glaubens."

1. Dr. phil. et jur.

2. Published by Greenberg, N. Y., 1927.—The German translation appeared under the title *Zwischen Siebzehn und Zwanzig. Junge Menschen von heute*. Von Elizabeth Benson. Das Buch einer Dreizehnjährigen. Zürich (Rüschlikon), Leipzig, Stuttgart, Montana-Verlag. 140 S. 5 RM.

themselves to be slapped on the back and greeted as "old sports." The youth of today call a woman forty years of age by her first name, and that apparently without disrespect. But this is only because they know that *she* values it. If they become more disrespectful than she might wish—well, youth has but taken the next easy step. But they *want* fathers of whom they can be proud because they are themselves personalities. And they want mothers, who, fully occupied with interests of their own, do not plague them with their love, but who will stand by them in the hour of need with good counsel and with assistance, mothers, too, whose counsel they know they can trust.

Yet today it is difficult to find such an older generation, characterized by ripe judgment and not by a berouged youthfulness. That is why youth are reproached when they do what youth can only be expected to do, namely, make fools of themselves—while their elders go in for orgies of a more reprehensible type, real misdemeanors. Elizabeth emphasizes the fact that she herself prizes and honors her mother, and that just on that account can she speak so openly about these matters. Her mother is a writer, a free-thinker, has always promoted her best interests, and in every respect has set her a good example; but such mothers are not typical.

Much more uncouth, much more personal than she, Robert S. Carr<sup>3</sup> accuses the older generation of immorality, of secret transgression of all the Ten Commandments—and here drunkenness now appears to be regarded as a serious moral failing.

It is the two-fold evil under which Europe also suffers: a generation of parents who renounced authority, who trained their children to be independent and "hard-boiled," and who themselves were not of the type to awaken respect.

So youth was left doubly without guidance, doubly at the mercy of its own revolutionary tendencies, inevitably forced to a revolution—but to a revolution without worthy opponents. The picture drawn by Werfel in *Spiegelmenschen* here suggests itself: the battle with mud and morass bringing with it the most enervating debilitation. It is a combat against something which leaves one breathless—and yet something that one cannot comprehend.

In this connection, reference is invariably made to the analogy between the youth movements of Germany and Russia and that of America. But this analogy must be rejected. The Russian youth movement is so conscious of its goal that it leaves out of consideration life beyond this dogmatic goal. That is true not only of the boys, but also of the girls.<sup>4</sup> The life of this youth is so fully taken up with the attainment of its goal, that it can give no attention to the amenities and joys of existence. If it stands in opposition to the older generation,<sup>5</sup> this opposition is but the natural one of the wish to grow beyond it, and not that easy contempt which the American literature of youth reveals.

Again, the German youth movement is basically different. The most strenuous activity has been responsible for its accelerated development. It was firmly convinced not only that it was called to heal the wounds of society, but also that it was capable of healing them. It perceived—more intensively than other generations? let us in all modesty rather say: more actively,—that civilization had not attained its goal; it made men neither kind nor happy. Happiness and kindness were to be found only among youth; likewise vigor and genuineness. Hence it believed that by the intensive cultivation of the spirit of youth, it could promote these qualities and make them gen-

3. Robert S. Carr, *Wildblühende Jugend*. Aus dem Amerikanischen mit einem Vorwort von W. E. Süskind. Stuttgart 1929, Deutsche Verlagsanstalt.—*The Rampant Age*. Doubleday, Doran, New York, 1928.

4. Nikolaj Ognjew, *Das Tagebuch*..... Aufzeichnungen eines Fünfzehnjährigen. Verlag der Jugend internationale, Berlin.

5. A. Kollontay, *Die Liebe der drei Generationen*.

erally available. "Ich dien" stood from the beginning as chief among the ideals of the German youth movement. Whether it has attained its goal, whether it has not rather made serious blunders which are actually blocking the way to its goal, we are not concerned to discuss here in our consideration of the differential psychology of the various folk-souls. At any rate, Germany's youth wished to transform the world. But what of America's youth?

The younger generation is rich, very rich, says Elizabeth Benson, and utterly devoid of ambition. It does not care about transforming the world. It wants to be treated with toleration and is trying to acquire that which in America is really a rarity: independence of judgment and of life, active faith in personality, genuineness, recognition for the unusual person. And above all it wants to take advantage of all the privileges and financial possibilities which the older generation has acquired for it. It may be that the next generation, gifted with more energy, will dedicate itself again to the settlement of civic and ethical arrears. But this one? Never. When Elizabeth ponders over a burning issue that might involve one's engaging in the fight and a surrender of blissful enjoyment—she thinks of the repeal of prohibition. Fortunate America!

In six pages of her book she comes to an understanding with religion—sufficient index as to the place religion holds in her life. But these few sentences are deeply revealing, and are worthy of analysis. We shall allow her therefore on this main item to speak for herself. Otherwise one might believe that the picture had been distorted by being touched up.

After devoting a chapter to the discus-

sion of alcohol, Elizabeth Benson takes up "the warfare with religion."

Our parents decided that there was no hell of brimstone and forked-tailed devils, frying erring souls on red-hot coals. Fine! (Our elders were too set in their ways to get much good out of this happy discovery), but we of the plastic age have not been slow to seize upon the freedom of action which comes when fear of eternal damnation is removed. They can't scare us any more by telling us that we will burn in hell forever and ever, amen, if we aren't good little girls and boys, at home and in bed—separate beds, of course!—by ten o'clock. They opened the door to freedom of action, unhampered by superstitious fear, and then they wonder why we don't stay in the dark closet. It would take a much wiser philosopher than I to compute the effect upon the world if the superstition of an actual hell were absolutely removed from the heart of every man, woman and child. The younger generation actually believes there is no hell. The older generation says it believes, but—it has its fingers crossed.

One sees that for it the categorical imperative, doing right for right's sake, does not exist. This youth which believes that it has traversed all heights and depths has not the faintest idea of discipline and self-restraint. It knows nothing of the moral law within. It has never passed through idealism, nor have its parents. Precisely that which so distinguishes European youth—the individual grappling with problems, the struggle to discover the foundation of personality—is here utterly lacking. Nor can its "philosophy" even pass for thoroughgoing materialism. For the ethics of a Jodl or a Mach are also missing. Of course youth cannot be expected to possess the ability to think things through as do these masters. But a youth entirely lacking in *purpose* in the ethical and religious direction, a youth which still really identifies ethics with the fear of punishment—how much this youth lacks!

But after this interpolation, let Elizabeth again speak. She continues:

Our elders obligingly destroyed the biblical hell for us. And we, always willing to go a step farther than our teachers, have begun to undermine the marble pillars of the biblical heaven, to question the genuineness of the metal on those long-promised golden streets. And if

6. That Elizabeth is not exaggerating here, and that for modern America, become too rich and lacking capacity for the worthy use of leisure, this is really a burning problem, is evident from the symposium *Building Character*, published in 1928 by the University of Chicago Press, Chicago, p. 273ff and *passim*, as part of the proceedings of the Mid-West Conference on Character Development.



heaven does actually totter and fall, along with the biblical hell, how in the world are we—the younger generation of today—going to manage the younger generation of day after tomorrow? We can neither bribe them nor frighten them into being good! Perhaps—oh, just faintly perhaps!—they will be good because they will be utterly natural.

The press and the pulpit shriek that we, the younger generation, are agnostics, that we have no respect for the God of our forefathers. We admit the charge—with reservations. We are living in an age of tremendous scientific discoveries. We have had it proved to us by physicists and geologists that the Bible cannot be interpreted literally, as the Fundamentalists asseverate it is, in voices which only bore us with their clamor. Darwin, the great destroyer of superstition, came in time to influence our fathers, most of whom had religious beliefs. They compromised by patterning after such outstanding modernists as Harry Emerson Fosdick. The structure of dogmatic religion was already tottering when we arrived upon the scene. Were we supposed to shut our minds to the latest intelligent thought on the subject of religion and hark back to the "Now I lay me down to sleep" type of religious faith? When we were still children the searchlight of science had begun to penetrate into the great vast spaces of ignorance from which dead and gone "older generations" had supposed that God wielded his omniscient power.

This excursus, which is the sort of insipidity one might expect in a Marxian refutation of religion, yet indicates clearly, and as I believe correctly, the causes of the religious decline. Dogmatic, fundamentalistic religion is the acceptance of certain truths because and in so far as they stand in the Bible. It was really a dogmatic religion, that is, it was a dogmatism, perhaps with certain religious admixtures, into which American religiosity had crystallized. This dogmatism has no kinship whatsoever with the spirit of the Reformation and of Luther. Brunner (*Religionsphilosophie*) rightly called attention to the great freedom with which Luther exercised his right of intelligent judgment in dealing with the Scriptures. But this freedom of the spirit has died long since. The fact that the second enlightenment, that intellectual current which will ever be linked up with the name of Haeckel, was able to succeed in Germany, shows that it was dead even then. That transformation in a living religion from belief in God to a be-

lief in certain dicta usually marks the beginning of decay for religion. For the form in which religious perceptions find expression, and especially those forms in which belief becomes a philosophy of life, must change, just as language must change. To lay any great stress therefore upon these transitory forms is to entrust the heart of religion to something entirely ephemeral, or else to something that can only maintain itself as it is worked out anew every day, whereas such working over is just the thing which religion has forbidden. However great the advantages offered by dogmatic form, and however much support it may give (it is not an accident that Fundamentalism is making such progress in America), it is nevertheless a religion of either—or, which acts entirely logically in forbidding discussion, let us say, of the Darwinian theory, or the discussion of any series of problems. Darwinism is for it not science, but anti-religion, for it advances teachings about things which, so far as religion is concerned, the Fundamentalist has already decided.

These American children who say, "Since we believe Darwin, we cannot have religious faith," therewith but echo a postulate that generations before them have repeated; they are giving expression to a formula to which hundreds of thousands in Europe have given assent and by which they still live: Faith consists in accepting as true all that one is expected to accept as true. *If this postulate is valid, then for a younger generation which has really received instruction in biology and prehistory there remains nothing to do but to renounce either faith or science.* Elizabeth Benson remarks that parents should not be surprised if children not only within but without the classroom reflect upon the questions which are laid before them, and many times draw conclusions from them which disappoint their parents' expectations. The same is true of religion. If a younger generation is brought up to

know modern science—and especially to overestimate the power of science, which for the majority of people is measured by the novelty of its discoveries—and at the same time to hold fundamentalist views, then only atheism can result when the younger generation yields to its natural pursuit of the genuine.

This raises the question as to the reason for their rejection of the modernistic compromise which sufficed (?) their parents. Seen psychologically, Elizabeth's own description reveals the fact that here too the will to radicalism plays its part, a will to which historical evolution gives great justification. Before one can attempt something new, one must first allow an older movement to run its course. Neither is the will to play a trump card and to excite horror absent, nor finally the modern rejection of symbolism. In the last analysis, this youth is fundamentalistic to the bone, in so far as its materialism is nothing else but a new fundamentalism. In its unflinching acceptance of the new scientific teachings, as of something for which it had long been thirsting, final and conclusive wisdom, it is exhibiting a quality of mind inherited from the older dogmatism. These youths no longer crave to know the Bible as did their parents; they no longer perceive that one must cultivate a love for the Bible; they abominate—and, if we may be frank, rightly so—the superficial harmonizations of modernism. No longer practical or positivistic, what shall this generation make of such a doctrine as that lately expounded by H. N. Wieman (Professor at the University of Chicago), which, because Wieman is himself a relatively young man and one of the best of the modernists, well illustrates the course which this modernism follows?

Wieman<sup>7</sup> denies to the mere acceptance of the proposition that there is a God of any religious value, if the believer simply rests content with this acceptance. So

with the religious feeling of bliss, which exhausts itself in subdued religious experiences, and which both remains untouched by the practical affairs of daily life, and itself will not meddle with them at all. What he demands is "a workable belief in God," that is, a practical belief, one with which a man can do something.

What is then his God? (Belief and God he characteristically confuses: "a workable belief in God" is for him really a belief in a "workable God.") God is for him a "process which is operating in the objective world open to observation and experimentation, which works in such a way as to actualize the supreme possibilities of value." God is for him not natural law—but yet really is. God is for him the Increaser of values<sup>8</sup>—but really not of absolute values.<sup>9</sup> He asks, "What is this value-making behavior of the world which we call God?" He asks this seriously, and derives the right to ask the question from the consideration that independently of human perception, values and energy do increase in the world, that every invention and observation has its own independent existence, is not only the sum of existing values, but is at the same time a new value. Thus a new, but not an improved version, of Bergson's experience of creative forces in Nature.

But Bergson knew very well why he strove to keep his intuition clear of religion, even though, for example, Madeleine Sémer sought to show him that his position really bordered upon Catholicism. Intuition is not religion. And if modern American youths also feel this and stand aloof from this half-truth, who can blame them for it? But at the same time, inherent in this modernism is another thing that youth indeed perceives clearly enough, but for the expression of

7. Henry Nelson Wieman, "A Workable Belief in God," *The Christian Register*, June 20 and June 27, 1929.

8. "All experience, independently of religion, reveals that there is something in the universe over and above human effort which sustains and increases the values of existence."

9. "Religion does not have to assume that God is absolute, all-inclusive, ultimately transforming all evil into good."

which it lacks the philosophical training. Can one even mention natural law and value" in the same breath? I should not like to maintain that they are mutually exclusive. But still less can one without due consideration maintain that they coincide. What becomes of the world of transcendental values? Wieman answers in his examples, that "more value" is given through "more health," more knowledge, more insight, more friendship. He speaks of the value-creating invention of paper, of industrial production. For him, increase in value means quantitative addition. But all these values—what have they really to do with God? And still more hazy are the relations between God and man, as modernism conceives them.

When Wieman declares that God does not exist apart from men in the same sense that concepts and ideas cannot be thought independently of a human brain; or that the Rocky Mountains would not be the Rocky Mountains apart from men to think them; when he declares that the ocean would not be so conceived, that the concept ocean would not exist apart from a chemically constructed brain to think it, a thing which epistemologically is of course entirely correct and religiously entirely awry (is a new warfare over universals about to be kindled?), a thing too which Europe since the time of Abelard has known: then one can understand why Elizabeth Benson accepts Remy de Gourmont's observation in his *Night in the Luxembourg*:

God is but the shadow of man thrown into the infinite [and why she says], and no homilist has been able to show us differently, at least as far as the conventional idea of God is concerned. I do not believe that there is a single intelligent member of the present younger generation who pictures God as a

benevolent old graybeard, keeping books on saints and sinners, while he bends an ear to catch the millions of contradictory, selfish prayers which a harassed world sends up to him. Nor is the above description of God as we used to conceive him a malevolent exaggeration.

But the younger generation has no such fetishes—and no such wholesome restraints, if you call them wholesome—as a personal God and a personal devil. Fosdick, leader of the Modernists, admits that he can prove to no man that there is a life after death or a God, and we know enough of science to understand why he, with his mystical tendencies, still clings to the idea of a personal deity while borrowing his philosophy from Spinoza.

What had been predicted as miracles of God at the time of Christ was being accomplished by man before we were out of swaddling clothes—men were flying in the air like doves and sailing under the sea like fishes. Physiological laboratory science had progressed to the point where the entire nature of a human being could be changed by injecting a drop of iodine into the brain of an infant.

Having to its own satisfaction disposed of the older traditionalism, and the newer modernism, American youth is thus left standing in a void so far as opposition is concerned. In reading this study, one feels that the end of the world has indeed come, that nothing further can follow upon this development. For the opposition of this youth is destitute of inner energy and of spiritual longing. The book creates the impression that here is youth without a goal, youth without values, without creative impulse, without any feeling for the good, without that feeling for the transcendental which Berggrav called the religious feeling, youth grown infinitely old, dead long before it has even begun to live.

But *one* feeling, *one* motive Elizabeth acknowledges as a driving force for her contemporaries: they have a curiosity to experience all that life has to offer. She describes her contemporaries, the good and the bad,—but she describes not one who might be said to be capable of devotion of any kind, or to own a heart and a soul. We are glad to believe her assertion that youth after all is not so *very* bad and that eventually it will give attention to its own self-improvement.

10. A serious hiatus in American positivistic religiosity here discloses itself. Value for it must be tangible. It wants nothing abstract, nothing ideal. The thoroughly concrete piety, built into custom and usage, the easy conventionality, closely allied at best with emotionalism, has not created for life the foundation of absolute morality. The values of the Fundamentalists are so lacking in logic that they can have no comprehension of the essential transcendentalism of real values.

But would there then be any significance in such a step, if every inner foundation of morality is found lacking, if only considerations of expediency restrain from sin? Only Europe of course puts such a question as that. From its elders American youth has not inherited the ability to ask such questions. A religiosity which had long since exhausted itself with considerations of commission and omission, a faith which had collapsed under an older cosmology, has been shattered. There remained—not even selfish ambition, not even sin.

But, while thus judging it according to its own words, one might do American youth a great injustice. It is now in the process of obtaining that which Europe's youth as an inheritance of centuries no longer values, that of which it is scarcely any longer conscious—the right to be accepted as personalities, yea, even the possibility thereof. "Our only aim is an uncompromising individualism," says Elizabeth. "We want to have our own problems. We want to think. We do not want to be compelled to believe what they teach us in Sunday school. We want to be rid of anthropomorphism (thus Benson and Carr in almost the same phraseology). We do not want a God who is a wish-fulfilling machine. We want freedom, and we want to be rid of hypocrisy."

In this connection one cannot help observing a striking contradiction. It is difficult to understand how on the one hand such conditions as indicated by the above descriptions can obtain, not only for youth but for adults too,—and on the other hand how Judge Lindsey can talk of hypocrisy and demand the enlightenment of youth. How reconcile the fact that Elizabeth's school gives instruction in hygiene almost as exacting in its requirements as a medical course, with the complaint that the soft pedal is applied to discussions of sexual problems? How can one attribute to the prudery of grown-ups the sexual difficulties of

youth, when mere children are discussing Freud and Jung? Above all, how can a man like Judge Lindsey talk of a sexual "problem" which is nothing more nor less than the evil consequences of the exaggerated curiosity of unrestrained children?

Be that as it may, these children have grown curious. They have discovered life and the fact that there are things of interest besides material possessions. *They have discovered two ethical values of tremendous import: they have learned to strive for veracity and for genuineness.*

It is only to be expected that at first these values should eclipse all others in their estimation, that they should give to them a one-sided but mistaken devotion. But is not the prior recognition that these are not the only values in existence the key which unlocks the door to the attainment of all other excellencies? Are they not the very ones which ennoble self-discipline, voluntary subjection, and devotion?

America is now passing through her reformation. It is accomplishing it, to be sure, under increasingly difficult circumstances, namely, in a period of so great prosperity that material ease and comfort cannot fail to lead the spirit astray. The blight of that wealth, so inhibitive of the quest after God, exercises a determining influence upon American youth. It is the curse of the unwonted and irresponsible possession of wealth. On the other hand, however, this wealth releases her from bondage to the daily grind and makes it possible for her to devote herself so completely and in such good conscience to the attainment of her ideals, that it is to be hoped she will soon take the next and necessary step, the plumbing of the depths of her own inner life. The youth which has dethroned the anthropomorphic God will find its soul and the transcendental God. Hence one cannot expect to discover anything final in these crises, but rather the stirrings of a new order of things.

## BOOK REVIEWS

*The Growth of the Idea of God.* By SHAILER MATHEWS. New York: The Macmillan Company, 1931. Pp. 237. \$2.50.

Dean Shailer Mathews will still be young and "going strong" when many of those whom he has taught have become old. In the midst of his many other activities he has found time in the course of the years to produce some twenty volumes, none of which more than this last, we may venture to say, shows that openness of mind and willingness to think in new ways which one would expect to find in a junior philosopher or man of science rather than in a senior dean and theologian.

Steering clear of the older metaphysical idealisms, personalistic as well as absolutistic, and at the same time evidently resolved not to line up with the new anti-theistic humanism, Dean Mathews in his own non-metaphysical fashion has worked his way into a middle position more agreeable to contemporary modes of thinking than the older idealistic personalism and better calculated to conserve the values of historic religion than the too negative new humanism. His present position seems fairly identifiable in a general way with that common to the authors of the recently published volume entitled *Religious Realism* (Macmillan, 1931). After tracing through several chapters the development of the idea of God in Western civilization and illustrating the thesis that "social life furnishes the patterns for religious ideas and teachings," Dr. Mathews expresses the view that the older theological concepts of sovereignty and even paternity are "too anthropomorphic to fit with our increasing knowledge of the universe." He holds that the patterns we now must use are to be derived from science rather than from politics. "The starting point for religion, as for any other form of behavior, is a relationship with the universe described by the scientist." There are "personality-evolving activities in the cosmos," and these activities "continue as elements within the total environment in the midst of which men must live and to which they must be adjusted." We cannot escape their influence, nor can we reasonably ignore them. Religious behavior is the outcome of the felt need to adjust ourselves in the most appro-

priate and advantageous manner to these "personality-evolving, personally responsive elements of our cosmic environment." In spite of the metaphysical difficulties involved in the idea of a personal God, practical religion at its best must and will continue to interpret as essentially personal the objective factor in the transaction whereby "the human being gains more personal value from personal adjustment with responsive cosmic activities." Differing from conventional theism in recognizing more fully the subjective, symbolical elements in the conception of God as personal, Dr. Mathews claims that his religious position is "both realistic and theistic," and suggests for it the designation "conceptual theism."

What the argument of the book seems to boil down to is a defense, on historical, psychological, and practical grounds, of the application of personal to the object of experimental religion, while the metaphysical validity of such a course is left undefended. To the metaphysician threatening to make trouble this alibi is offered,—and, as alibis go, it is not a bad one: "An exact definition of God is less basic than a directed adjustment to those cosmic activities which the word God represents." This may satisfy the practical religionist, and that is no doubt the main thing; but not for long will it keep the metaphysician or even the theologian from raising further questions.—D. C. Macintosh

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*A Psychological Approach To Theology.* By WALTER MARSHALL HORTON. New York: Harper & Brothers, 1931. Pp. 279. \$2.50.

This is a book written by a man entirely liberated from ancient theological shackles, thoroughly scientific in spirit and approach, yet exhibiting withal an essentially religious impulse and nature. The volume is divided into three parts. After an introduction in which he discusses the present status, in fact and ideal, of theology and science, Part I, under the caption "Religion and Personal Development," portrays the possibilities of human nature, and human ills and perversities. Human behavior cannot be understood in isolation from the organism responding as



a whole to the total situation. Sin is a species of "moral disease," a "defect or perversion of purposes, ideals, sentiments, or attitudes" (74). It is itself a sin "to subject a morally diseased person to unskilled religious exhortation" (73). "While medicine and psychiatry list hundreds of specific diseases, each identified by characteristic symptoms, conservative theology still talks about Sin in general, traces it to a single cause (the Fall of Adam), and prescribes a single remedy (the atoning blood of Christ)" (68). The sinner is maladjusted, sick, needs skillful diagnosis and specialized care.

Part II, "Christianity and Personal Development," deals with Christianity and human nature, and Christianity and the future. The first of these discusses the Christian ideal of life, the way of salvation, and the Christian attitude toward the universe. These include, respectively, love and service to all, even one's oppressors, a veritable "slave morality"; progress from a self-centered life "toward the full and satisfying life of loving fellowship in a cooperative social order" (117); and a moral optimism which believes that the universe is friendly toward the good life. The second finds that Jesus inaugurated a new era in morals, liberated personality, and gave, by the quality of his life, the conviction that the universe responds to love and trust, which are of its essence. The "Living Christ," the Christ of experience, is distinguished from the Jesus of history. "The 'Living Christ' is a composite of the best Christians the new convert sees about him" (156), the actual and glorified ideals of the Christian community. The religion of the future will embrace the inherent values of the great religions of the past and, further, be receptive to new appearing and approved values.

In Part III, "The Ultimate Source and Goal of Personal Development," God as psychological fact, Christian faith as God, and the final destiny of human personality conclude the study. "The objective reality of the divine is as certain as that of a tree or a child" (187). Nature, society, and the inner life furnish data yielding the God concept. Faith in the Christian way of life is the practical avenue to faith in the Christian God. Human personality and destiny are a function of the growing self responding increasingly selectively to the total social-cosmic order. Worship, giving new perspectives and strength, is the means whereby man readjusts himself to the whole-ness and meaning of life.

No one is more aware of the objective

validity of his reasoning concerning the objects of the religious consciousness than the author himself. In attitude he is daringly impartial. The evidence as best he can marshal it on the basis of experience "is not conclusive, either *pro* or *con*" (260). Neither a lifeless universe nor individual immortality is a compelling conclusion. In his passage from experience to deity he says, "I took a terrific leap" (212). "Wishful thinking! Yes, that is just what it is" (230). They "are but overbeliefs of mine" (266). He scans the heavens with Galileo; he voyages with Darwin in the *Beagle*. Such spirit and attitude disarm and make criticism impotent if not impudent.

The book is an effort to construct an adequate theology upon a psychological basis. The author knows his psychology; he is optimistic as to theology. Some philosophers might dissent from his making theologians the "custodians of the whole body of human wisdom, and interpreters of the meaning of all the sciences. . . . Theology must become queen of all the sciences!" (17). Scientists, too, might question the possibility of theology being or becoming a science.—Herbert Martin

*Science Rediscovered God.* By RONALD CAMPBELL MACFIE. Edinburgh: T. & T. Clark, 1930. Pp. 275.

The author is both a scientist and a poet and it is difficult to say in which interest he excels. A medical man by profession, he has chosen to acquaint himself with the history of astronomy, physics, chemistry, biology, physiology, and natural philosophy. Avocationally also he writes good verse and uses for his theme a religious view of life. As the title of the book infers, Dr. Macfie attempts to wed science and religion, and to prove that the former without the God-hypothesis is irrational and that religion without a trustworthy world-view is thaumaturgy. In calling the roll of the great scientists of history and of contemporary times he exhibits wide acquaintance, and while giving due consideration to the views of such men as the Thompsons, Bateson and Eddington, he does neglect the contribution of Einstein.

Probably many readers will share the reviewer's feeling that they welcome the fellowship of both scientist and poet, but that they fail to be convinced that the author's marriage bond is very secure. It is rewarding to follow him chapter by chapter and to note that however instructive the various scientists are in throwing light upon the nature of man and of the universe which has brought him forth, yet no one of them

gives a satisfactory nor complete view of man's person. Man is not a mundane episode in the interplay of physical forces, nor a precipitate of chemical elements, nor a mosaic of inherited biological drives, nor a product of glandular regulation, nor an offspring of the anthropoid ape. Perhaps subject to all these affinities, he is more than their summation; he is a unique figure in the evolutionary scale of divine creation. Science insulates select phenomena and analyses; religious philosophy, which is akin to poetry, correlates segregated parts and harmonizes. The rose is not merely a certain constellation of electrons, but a thing of surpassing beauty. We live by the truth of such philosophy rather than by that of science. "When the mind of man looketh upon secondary causes scattered, it vesteth in them; but when it beholdeth them confederate and knit together, it fleeth to Providence and Deity."

Dr. Macfie uses the argument from mystery and design to support his belief in God. Science does not explain all; what it reveals of wonder, the incomprehensible and of miracle is infinitely more important than what it makes clear. It is such meta-natural reality in cosmic and biologic evolution that forces the writer to postulate "an inner prescient drive of some kind in various definite purposive directions," "an infinite Wisdom and an omnipotent Will," "God." The argument is plausible, but not persuasive logic in any philosophical sense. Like the method of analogy, it has limited power of application. Most scientists, avowed mechanists in their method of investigation (whatever else they may be in their non-academic pursuits), will answer the author's claim for "God," in the words of Laplace, "Je n'ai pas besoin de cette hypothèse." Most theologians will claim that, when he dismisses the problems of human failure, pain, death, and cosmic evil as providential forces undoubtedly working for man's good, the treatment is superficial. In brief, as a scientist Dr. Macfie speaks with authority and as a man of faith with eloquence, but when he seeks to turn from science to theistic thought, he does not inspire like confidence nor produce convincing doctrine.—*Stewart G. Cole*

*The Finding of God.* By EDGAR SHEFFIELD BRIGHTMAN. New York: The Abingdon Press, 1931. Pp. 200, \$2.00.

This is a sequel to *The Problem of God* by the same author, who is Professor of Philosophy in Boston University. While he holds to the thesis of a finite God, which

he formulated in the earlier volume, the purpose of the new book is religious rather than philosophical. The purpose is to point out how God may be found as a reality in human experience. The author appeals to all who have an open mind, and believes that only two groups will be unable to follow him, those who have ruled God out of their thinking, and those who are unwilling in any respect to change their existing conceptions of God.

The discussion develops under four main heads, "the way of revelation," "the way of reason," "the way of moral loyalty," and "the way of religious experience." The final chapters discuss the qualities of a God which may be discovered in an empirical manner, the qualities being his "patience," "mystery," "goodness," and "power." One feels on laying down this volume that the author has dealt with his subject realistically and constructively, in a way to relieve difficulty for modern minds which demand the tearing away of all superstitions and merely wish-thinking in the approach to God.—*M. Willard Lampe*

*The Idea of God in Protestant Religious Education.* By ANGUS H. MACLEAN. New York: Teachers College, Columbia University. Contributions to Education No. 410, 1930. Pp. 150, \$1.50.

The purpose of this study, which is a report on a doctor's research problem, was (1) to discover ideas about God held by children under 14 years of age, and to evaluate these ideas in the light of current standards of thought and morals; and (2) to discover the content and method of teaching of Protestant churches about God. Seven representative series of lesson systems were examined. Interviews and True-False tests constituted part of the technique of the study.

The results of the study should arouse serious thought on the part of religious educators, parents, and ministers. The author discovers little evidence of systematic treatment of ideas about God, many serious omissions, rank confusion, and contradictions in teachings, and on the whole very little to prepare children to discriminate between conflicting views, or to find the God needed to solve modern problems. The study presents a startling factual analysis of the teaching of Protestant Sunday schools in so far as the series studied are used and are representative. The book goes little beyond this point in the way of constructive suggestions for the future.—*Frank M. McKibben*

*Will America Become Catholic?* By JOHN F. MOORE. New York: Harper & Brothers, 1931, Pp. 262. \$2.00.

The words of Our Lord, "There shall be one fold and one shepherd," are taken literally by the Catholic Church. And in her view, she is to be that fold, and the shepherd is to be the Bishop of Rome. Consequently, she is doing all she can to extend herself in the United States, just as elsewhere, to convince all non-Catholics of the truth of her claims, and so bring them within her fold.

What are the prospects of this aim of the Catholic Church being fulfilled in the United States? This is a question of considerable importance to both Catholics and non-Catholics. In answering it, Mr. Moore, a former Y. M. C. A. secretary, has produced one of the most fascinating and valuable books of many a year. No other book gives with equal thoroughness the present position of the Catholic Church in the United States, and her immediate prospect for the future. Every Catholic and every non-Catholic interested in this question should read this book.

Mr. Moore has read an amazing amount of material, practically all Catholic. He has handled it with great fairness and with remarkable accuracy. I found only a very few minor mistakes, such as misplacing a decimal point and so crediting Texas with a Catholic population of less than 1 per cent, and putting the Cardinal Gibbons Institute in Washington.

Wide as was Mr. Moore's reading, however, he seems to have overlooked a few sources. Fr. Coakeley, whom he quotes several times, has some interesting letters in the *Ecclesiastical Review* to the effect that the leakage from mixed marriages is much smaller when a dispensation is granted, than when one is refused. In *Current History* for July 1930, I showed that on the basis of the figures given in the Official Catholic Directory for 1929 and 1930, the Church must have lost about 250,000 born Catholics during the year. And again in *The Commonweal*, June 10, 1931, I showed that using the same source and making an allowance for a greater Catholic birth-rate—the reasons for thinking there is a higher Catholic birth-rate were indicated—the Church must have lost somewhere around 500,000 born Catholics last year.

Mr. Moore's conclusion is perhaps over-cautious. "In view of the facts and figures presented in these pages," he writes, "I am bound to express the conclusion that, for the present, there is no reason to expect that the Roman Church will bring a majority of the

citizens of the United States within her fold. She will continue to be, what she is today, a church of the minority, nor is it certain that this minority will increase in proportion to the whole. It may so increase. But it may not. After studying the statistics and reviewing the prospects, I prefer myself not to hazard a certain judgment" (p. 216). His very last sentence is: "The issue today is not whether America is to be made Catholic but whether America, Protestant or Catholic, is to be made Christian. That is the task."—

J. Elliot Ross

*The Invisible Christ.* By RICARDO ROJAS. New York: Abingdon Press, 1931. Pp. 336. \$2.50.

If thinking be, as Plato declared, an inner conference—the soul discoursing with itself—then we may expect any such dialogue as is found in this book to be intensely interesting because of the importance of the subject, and so, indeed, it proves to be. The dialectic method mingles abstract thought with the vital and personal, and the writer, Dr. Ricardo Rojas, a native of Argentine and a former rector of the University of Buenos Aires, reveals, even in translation, great gifts as a man of letters.

South America is so predominantly Catholic that a debate between a bishop and a layman of liberal views who insists that he is still a loyal member of the church is singularly clarifying to those of the Protestant persuasion. We have such books as Loisy's *My Duel with the Vatican* and Boyd Barrett's *The Magnificent Illusion*, but, in the nature of the case, they are almost wholly negative, whereas, *The Invisible Christ* is a positive contribution.

The first section of the book revolves around the subject of Christian iconography in general and the image of Veronica's veil in particular. The layman insists that the multiple images of Christ, although consecrated by the church, shows the most heterodox diversity of interpretation. The images arise from the dynamic quality of the model, and the Christ of art, as a generic human, is held to be the projection of the religious soul. "In the image of Jesus, the Man, I search for the spirit of Christ, the true God, the invisible Christ . . ." "The multiform iconography of Jesus is explained by the fact that Jesus Christ is not a Man but the Man."

Part II treats of the recurrent conflict

between the authoritative and the experimental in religion. The canonicity of the Gospels and the traditional endorsement of verbal inspiration by the Catholic church shifts the controversy to the Messianic function of Jesus. The "guest" insists that as a universal Messiah, Christ is greater than that of the biblical. Anxious to avoid the necessary incertitude of historical opinion, he desires the more empirical approach and the mystical apprehension of Christ. The third division takes issue with the church as the sole custodian of religious truth. The layman states his conviction that Art, Science, and Commerce must be exalted as the medium of spiritual insight. Here we find a position not unlike that of Freemantle in his *World as the Subject of Redemption*. The book ends with the bishop impressed although not convinced.

Throughout the discussion the Catholic position is made clear, but the Protestant reader could easily take exception to some of the views presented. The divinity of our Lord as an apotheosis may be satisfactory to some few, and is suggested by the title of a modern life of Jesus. "The Man who became God," but to quote words of Professor Baillie, "a deified man is, in fact, only one degree less mythical than two natures in one person." Again, the interpretation of certain passages in the Apocalypse, found in the last pages, is as unacceptable as any provided by the Dispensational school. Then further we see exemplified that lack of criteria which is a weakness of all mystical religion.

However, when all the objections are stated, there still remains a rich personal testimony of a superb kind and one that deserves a place in the succession of intuitive souls who have "solved all problems in the world and out of it" through the acknowledgment of God in Christ. As a verdict of a scholarly mind emerging from a Catholic background, this work of Dr. Rojas is invaluable, and we are in deep debt to Mr. Webster E. Browning for making it available in our tongue.—*W. P. Lemon*

*The Recovery of Worship.* By GEORGE WALTER FISKE. New York: The Macmillan Company, 1931. Pp. 269. \$2.50.

This book is important because it represents a widespread desire in American Protestantism to get away from ugliness and provincialism in our services of pub-

lic worship. Professor Fiske is deeply in earnest in his appeal for an extensive reform. Like many other recent writers, he is convinced that "unless the free churches develop a more convincing, more compelling and more satisfying worship," Protestantism will perish.

The usual prescriptions are offered. New and reconstructed church buildings with a deep chancel and in "the high-light centre" an altar with its "golden cross"; a gowned minister and a vested choir; new creedal statements expressing "the spiritual tonic of great affirmations"; carefully prepared programs unified around a single theme. No doubt some of these so-called improvements might improve the quality of Protestant worship. But whether or not they would succeed in doing so depends in reality upon certain vital factors which are never discussed in this volume of nearly three hundred pages. The writer never comes to grips with the concrete problems which modern Protestantism ought to be facing. Nowhere are the sins of this generation referred to except in the most general terms. The purposes and will of God are never made definite. Worship is said to begin with wonder and it seems to end there. Certainly the "sane mysticism" advocated seems perilously like drawing a veil of pious sentiment over our present impotence and failure.

The inadequacies of this treatment are representative of a general failure on the part of the advocates of better worship to deal constructively with the subject. It may be useful to point out certain pitfalls into which many of them plunge.

In the first place, the essential justice and goodness of contemporary life are taken for granted. Dr. Fiske says, for instance, that "a world in which women were slaves and chattels has become a world of equal rights in which women are free citizens," and "a world ruled largely by tyrants has become largely a democracy in which the common man is king!" Wholesome worship can not be built on illusions such as these. Again, in the insistence upon dignified forms, what becomes of the democracy of God? A service of worship is described with approval in which the procedures were such "as would be appropriate in any royal court." Surely this is not what we are looking for. It is one of the dangers of even a moderate revival of medievalism in structure and ceremony. Another dan-

ger common to many Protestants who write on worship lies in the possibility of advocating or despising elements in worship that are imperfectly understood. Dr. Fiske is unusually fortunate in his acquaintance with liturgical services, yet even he falls into a number of inaccuracies. He thinks, for instance, that Whitsuntide comes *before* Pentecost and he is under the impression that the Athanasian Creed is said regularly in American Episcopal churches! He speaks most unsympathetically of the Mass as "a pious tragedy" appealing largely to the senses.

Some at least of the readers of this book will not be attracted by its suggestions for "reverent efficiency." They will not want the usual platitudes of our services "warmed up by a sane mysticism." The "artistry of reverence" will leave them quite cold. They will demand that their worship be hot from the fires of human struggle. The "deep chancels" and indeed most of Professor Fiske's book will seem to them of secondary importance—rather irrelevant, after all.—*Adelaide T. Case*

*The Modern Adventure.* By W. J. BLYTON. New York: The Macmillan Company, 1931. Pp. 322. \$2.25.

This book is written for the intelligent layman who is perplexed in religious matters. The author would have the dance of interrogation points come to an end, stop our world whizzing for a steady look at things. We should cease asking "Which Way Religion" because "the way" is perfectly clear. And so it is—to the author.

Such subjects as God, personality, prayer, immortality, purpose, sex, the church, science, and religion are treated in pungent and entertaining style.

The most thought-provoking chapter is the one entitled "Looking for a Church." The fairest and best way to judge a church, I submit, is to ask, "Which brings home to me, year after year, the most vivid realization of the Eternal and of Christ?" If Christ was upon earth a church which is uniquely and utterly His will bear certain features. After listing twenty-four of these features the question is asked, "Is there such a church?" There is. "I affirm that there does exist now, on the earth, a community answering fully to all these exigent demands. One and only one." It is "the Holy and Roman Church."

Here we have a Roman Catholic layman writing with the conviction that man has "a sort of natural, eternal right to some solid moral and rational foothold in this universe amid its daily phenomena of change, loss, brevity, evil, pain and death." But such a conviction is not arrived at empirically, it is a revelation from God.

One looks in vain in the book for "The Modern Adventure." It closes with an appeal to unite with the Roman Catholic church, a church that "survives all changes!"

There is neither modernity nor adventure in the book, but there is much in it that is wholesome for our time. Protestants would find it worth while to become acquainted with what this fairminded and intelligent Catholic has to say about religion in our day.—*W. L. Young*

*Jesus—Lord or Leader?* By FRANK LENWOOD. New York: Richard R. Smith, Inc., 1930. Pp. 351.

This book is inspired by a vital urge felt by the author in his personal religious thinking. The situation which he contemplates is, perhaps, more crucial in his environment beyond the Atlantic than it is in this country, but his message is not entirely inappropriate to an American audience. In a word, he fears lest the rigidity of traditional ecclesiastical doctrine about Jesus may be driving the younger generation away from the church, and proposes to set forth a new interpretation that will do justice to the true spiritual leadership of Jesus, while not alienating from him the loyalty and devotion of good people. Christians are those who know God as Jesus knew Him, not those who so far worship Jesus as to obscure the genuine human quality of His personal religion—"Jesus would have been shocked and saddened if he had ever dreamed that men would worship Him in the Father's stead."

Mr. Lenwood is far from being a theological iconoclast, or, for that matter, a mere "humanist." Religion to him rests upon a real personal experience of God on the part of man, and Jesus in his own life and work is the ideal embodiment of that type of experience toward the attainment of which every truly religious person should strive. This interpretation is thought to be in agreement with the teaching and intention of Jesus as revealed in the oldest and most genuine



stratum of gospel tradition. Without going too laboriously into the details of gospel criticism, yet basing his conclusions on the results of such study, the author still finds himself on what he believes to be the solid ground of a new authority in Jesus. While this line of study bulks large in the book, it ought to be said in fairness to the author that his main concern is with the practical and ethical issues at stake when one is asked to assent to a traditional creed that no longer approves itself to the intelligence and spiritual sensibilities of modern men. Whether we choose to solve this enigma by resorting to a new authority—by substituting the "leadership" for the "lordship" of Jesus—or resort to some other expedient, we shall still owe a debt of gratitude to Mr. Lenwood for his thoughtful and sensitive analysis of the problem. Also, his candor, his warmth of spiritual sympathy, and his irresistible quest for reality in religion, are admirable qualities that will make a strong appeal to every reader of this book.—S. J. Case

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*Seven Great Bibles.* By ALFRED W. MARTIN. New York: Frederick A. Stokes Co., 1930. Pp. 277. \$2.00.

A growing interest in the study of the non-Christian religions and a desire to weigh their spiritual values was one of the results of the "Jerusalem Council Meeting in 1928." This book is therefore timely. Its purpose is to let seven great Oriental faiths—Hinduism, Buddhism, Zoroastrianism, Confucianism, Islam, Judaism, and Christianity speak for themselves through their sacred scriptures. The author does not conceal the fact that he is eclectic in his attitude and always appreciative of the best. "None of the religions [mentioned] yields full-orbed music, but all together they blend to produce the great symphony of human aspiration and faith." The volume is issued by the World Unity Foundation, which stands for "world-wide understanding and a humanized civilization," but also, it seems, for a humanized gospel. "The Synoptics are not the work of eye and ear witnesses; rather are they compilations, edited, with varying degrees of skill. Indeed they may be likened to palimpsests, for, when critically examined, it appears that the surface-record presents Jesus as the Messiah, the Son of God, the Wonder-Worker and Saviour; conceived of the Holy Ghost, born of the Virgin Mary,

crucified for men's sins and raised from the dead; while below this later account of Him may be discerned the outlines of a more human, but not less majestic figure, the prophet of Nazareth whose character and teaching were such as to warrant identifying the Christian movement with His name." Apart from this liberal viewpoint the work is scholarly, the quotations are apt and the references to authorities generally clear. In the chapter on Mohammedanism there are some slips: Arabic is not "the most widely spoken language on earth." What does the writer mean by saying, "Mohammed's real name was Kutam?" "Preserved Tables" should be Tablet. Mohammed's opposition to Christianity was *not* "based in part upon its failure to put an absolute veto on the use of intoxicants." Those who have lived in Arabia and Egypt will be astonished to learn that Moslems are never cruel to animals, and that Mohammed "improved the condition of slaves and the position of women"; also that "never has it been either the principle or practice of Islam to convert people generally by forcible means."

In spite of these mistakes the account given of Islam is discriminatingly fair. The same is true of Buddhism and Hinduism. Altogether an excellent and succinct comparative study of six great religions.—S. M. Zwemer.

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*Digging Up Biblical History.* By J. GARROW DUNCAN. New York: The Macmillan Company, 1931. Pp. 275. \$3.50.

*Digging Up Biblical History* sets before modern students of archaeology both the methods and results of the excavations in Palestine during the past half century.

First, the author discusses the Neolithic, or Cave-Dweller Period, 3000-1800 B. C.; then the Bronze Age, which he divides into three periods and dates as follows: the Early Bronze Age, prior to 2000 B. C., the Middle, 2000-1600 B. C., and the third, 1600-1200 B. C. These are followed by a discussion of the Period of Hebrew Conquest and Occupation 1300-1100, and 1100-597 B. C.

The two most important problems which the author discusses are the origin and date of the arrival of the Hyksos and the Hittites in Palestine. The Hyksos period he dates as about 2200-1600 B. C., and the arrival of the Hittites in Palestine as about 2000 B. C. In fact, from 2400-1600 B. C., the Canaanite inhabitants of Palestine, he

thinks, were an amalgamation of Amerites, Hyksos and Hittites (p. V).

The date of the Exodus of Israel from Egypt he gives as 1250 B. C., but he perceives that "ultimately it may be found that Joshua reached Canaan about the fourteenth century" (pp. 232-233). And he concedes that the view that the Khabiri of the Tell el-Amarna Letters were really the Hebrews, or included them, is being strengthened and confirmed more and more as our knowledge increases (p. 80).

His most valuable contribution, however, is the caveat, that *the supposed orderly succession of pottery is often very uncertain*. In Jerusalem, for example, the strata do not succeed each other in unbroken preservation, but are "completely muddled" by the digging of foundations for later structures down to the rock, small objects like scarabs being easily misplaced. (p. 112).  
—George L. Robinson

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*The Nature of Evil.* By RADOSLAV A. TSANOFF. New York: The Macmillan Company, 1931. Pp. 447. \$3.00.

It is generally agreed that one of the most important tasks of contemporary philosophy is the careful definition of terms. It is also well known that peculiar difficulties await anyone who attempts a definition of the term "evil." This is due to the fact that it is practically impossible to define the term without showing one's bias in his solution of the problem of evil. Professor Tsanoff's *The Nature of Evil* is neither a pedantic attempt to define a term, nor merely one more suggested solution of the problem of evil. It is rather a book which shows real depth of insight and breadth of scholarship in its treatment of those aspects of religion, philosophy, and literature which deal with the tragedy of existence.

In the early chapters is found a good summary of the treatment of the problem of evil in the great religions and particularly in the orthodox Christian development. There follows a series of interesting chapters on the lives and teachings of certain great pessimists. Here is Pascal who finds a major source of evil in the reason, but who nevertheless clings to a defiant faith in religion. There are those who react bitterly to the optimism of Leibniz and of the eighteenth century, among whom are Voltaire, Rousseau, and Tolstoy. Voltaire, disgusted with human brutality still found some hope of progress through enlightenment. Rousseau, on the contrary, tended to

trace all evil to the artificialities of civilization while placing his trust in the "natural" man. Tolstoy found little but evil in modern civilization.

Two of the very best chapters of the book are on "The Devil in Modern Poetry" and "Leopardi's Lyrical Pessimism." Life as revealed by the intellect is hopelessly empty, vulgar, and meaningless to Leopardi. Yet the intellect is always confronted by the imagination and thus the poet saves the philosopher. Life, while revealed by the intellect as utterly evil, may yet be preferable to death if sublimated by the imagination. Thus:

Despite the countless woes  
By fate predestined unto man from birth,  
If in thy essence, as my thought depicts thee,  
Thou wert belov'd, existence to thy lover  
Would be a heaven on earth.

The work on Schopenhauer and Hartmann is very good but adds little to the literature already available on these men. Tsanoff draws the conclusion that thoroughgoing pessimism is quite as untenable as unflinching optimism. When one works out his pessimistic philosophy he must still confront himself, a part of nature, who has the ability to write his poetry or his philosophy, and to assume his attitude of noble disdain. How is this possible? Schopenhauer certainly thought that his work was very significant, even though that work did preach the futility of striving.

Evil there is and good there is. Neither one can be defined in terms of the other. Both are real and their reality is just as "ultimate" as the reality of value. For good is value positive and evil is value negative. In the world of value we have many levels, approaching at one extreme the ideal limit of absolute value, and at the other extreme the ideal limit of absolute negation of value. "In this gradational view of things evil is literally *degradation*, the surrender of the higher to the lower in the scale of being."

This view of the problem is so close to my own that I find it difficult to write anything in the way of criticism. An honest facing of the problem of evil seems to lead one to the belief that there is some sort of polar opposition in nature. This at once rules out extreme pessimism on the one hand, and absolutism and other forms of unwarranted optimism on the other hand.—  
Howard B. Jefferson

*The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians.* By E. F. SCOTT. New York: Richard R. Smith, Inc., 1930. Pp. 357. \$2.50.

No living New Testament scholar is read by his colleagues in that field of study with more respect and attention than is Professor Scott. His contributions to New Testament study have been so sane, so informed and so commanding, and his sense for religious values is so sound and sure, that no name in all that discipline stands higher than his. For his book on the Gospel of John, in particular, we are all his lasting debtors. It is with keen anticipation, therefore, that we greet his volume on the most difficult of the Pauline letters. The volume is a very handsome and attractive one, and Professor Scott has a delightful way of talking over every passage with the reader in a friendly, sympathetic and reasonable fashion. He writes a thoroughly readable commentary, which is not by any means so ordinary a performance as it sounds. And his keen sense for the religious gives the work an undoubted richness and value.

But Ephesians is the Waterloo of commentators. Its vagueness as to historical particulars, the difficulty of determining the occasion of its composition, and the uncertainty as to its authorship and its address, put the interpreter in a very difficult position. To most exegetes the whole epistle seems to be floating in mid-air with no points of contact with earthly human situations. Professor Scott himself actually says (p. 123), "Paul wrote it, if one might say so, for his own satisfaction." But this is simply to despair of the epistle. It would seem to be almost the bankruptcy of the historical approach. Indeed, it is hardly too much to say that interpreters have been able to make nothing of Ephesians. It is indeed full of fine religious reflection, but it seems to have no especial purpose or interest. Of late they have even given up trying to make out its course of thought.

This is chiefly because they are reluctant to accept the plain facts of criticism with regard to the epistle. Yet it should be clear that if we will cease to struggle against these facts, textual and literary, and go with them instead, they will lead us out of the fog that now envelops the letter. What are they? The letter is not by Paul; it is not to the Ephesians. It is an encyclical, to Christians everywhere. Yet it is a perfect mosaic of Pauline materials and shows the use of most of the genuine Pauline letters. It is also the first Christian writing to show acquaintance with them. It therefore be-

longs to the time when they were just being or had just been collected. But the next earliest Christian writings to show such acquaintance show the use of Ephesians along with Paul. The inference seems unescapable that Ephesians was written by the collectors of the Pauline letters, as an introduction to them.

So understood, it loses its vagueness. Its great emphasis upon unity becomes intelligible and timely, for it comes from the dawn of the sects. It was written to unite the churches and to commend to them the just discovered treasure of the Pauline letters as good for all. We cannot agree with Professor Scott that Paul's letters "were intended from the first for a wider circulation" than the church or churches immediately addressed (p. 92). The intensely individual character of the situations addressed in them makes this improbable; but the failure of the early gospels and the Acts to show any acquaintance with them puts it definitely out of court.

It is extraordinary to behold the way in which the great epistle, thus soundly approached, unfolds its message, and the way in which it fits into the literature of the nineties. It is a great meditative rhapsody, like the Revelation in its liturgical power and interest, like the Epistle to the Hebrews in its rhetorical majesty and its conscious valuation of the Christian salvation; and like First Peter in its encyclical and pseudographical character. In all these aspects, however, it is the leader, not the follower of the books mentioned, a point of no small importance in dealing with them and it. It becomes the type and parent of the encyclical letters that followed, and the key to the pseudographical style that became so influential.

It is a pity that this understanding of the historical background of the letter had not reached Professor Scott, for under his accomplished hand it would have resulted in a commentary on the letter that would have made a marked advance in its interpretation. In treating it as just another Pauline letter he has made his task virtually impossible. For this is the penalty of the historical method of interpretation: If you cannot determine the occasion of an ancient document, you cannot understand it. Introduction must precede interpretation.

Similar difficulties to a less degree attend his treatment of Philemon. There is good reason for supposing Philemon to be the letter mentioned at the close of Colossians as the letter from Laodicea and that Paul wished to put the churches of both

cities back of his demand for a humane reception of the runaway Onesimus. So understood, the letter gains immensely in seriousness and power. It is a little strange that we have looked everywhere for it except right next to Colossians, where it would naturally be.

With every desire to be generous to modern translations, Professor Scott is manifestly wedded to traditional forms of the English Bible, whether they are clear or not, and we find him frequently replacing the renderings of Professor Moffatt with those of King James. In this one cannot help feeling that he has done Moffatt's translation something less than justice. But for a' that and for a' that, we welcome and shall prize Professor Scott's new commentary.—*Edgar J. Goodspeed*

*Why Do Catholics—?* By J. R. BUCK. Milwaukee: Bruce Publishing Co., 1931. Pp. 240. \$1.50.

Those who like religious explanations in the form of dialogue and story will find that this little book answers a number of questions on Catholic doctrines and practice. Some of the topics taken up are the Mass, Extreme Unction, Masonry and the Catholic Church, and an unmarried priesthood.—*J. Elliott Ross.*

*A Short History of the Hebrews.* By B. K. RATTEY. New York: Oxford University Press, 1931. Pp. 192. \$.85.

One is apt to look on a new history of the Hebrews as a weariness to the flesh. We have dealt too long on the battles and skirmishes of those ancient worthies. But this *Introduction* (for that is really what this book is) is told right well and from the cultural point of view. The author (from whom I hope we shall hear more) has included to the minute the results of that important science, archaeology. The archaeologists, not the re-tellers of wars and skirmishes, must be our teachers when it comes to the Hebrews. The important relationships between Mesopotamia, Egypt, and the rest is accurately and well brought out. The story is told down to the death of Herod (4 B. C.). Another point about this book that commends itself to all thoughtful readers is the emphasis on "the progressive character of Hebrew religion." This religion, rooted in an historical fact, gave the great leaders and teachers a point to make in dealing with a God who reveals Himself according to the ability of a people to understand. It was also a covenant religion which de-

mands a certain give and take growth. In spite of repeated set backs, the religion kept on developing right into the New Testament Jesus. It proved its ability to survive nation and nationalism. Well, such a religion is worth studying, and told as this writer tells it, it is worth reading.—*Charles A. Hawley*

*The Education of Ministers of Disciples of Christ.* By RILEY BENJAMIN MONTGOMERY. St. Louis, Mo.: The Bethany Press, 1931. Pp. 266.

This volume was prepared as a thesis for the degree of Doctor of Philosophy at Yale. It is a valuable commentary on the place which education has held in the regard of the Disciples, and of their struggle to give it a more commanding position in the equipment of the ministry. Their first concern was to give biblical instruction to young men preparing to preach, and in many instances it was thought that a verbal knowledge of the English Bible was the most important part of a ministerial training. In the early years of the movement the colleges were quite independent of any other than local control, and of course were inadequately endowed. The earliest schools were Transylvania at Lexington, Kentucky, and Bethany, in West Virginia. Few ministers planned for graduate work until within the last twenty-five years. Now a large proportion of the men who graduate from the colleges of the Disciples regard it as desirable, and an increasing number hold it to be indispensable. Few if any of their colleges are equipped for graduate work. This is usually pursued in the larger universities and divinity schools, like Chicago, Yale, and Union. Much biblical work has been provided students of state institutions under Disciple auspices, at such state universities as Michigan, Virginia, Missouri, Texas, California, and Kansas, and in some instances this work has reached the value of graduate theological courses. Up to the present time there have been about 1100 men and women engaged in graduate work looking toward Christian service. Of these about half have attended the University of Chicago, and a quarter have been at Yale. The large percentage of rural churches among the Disciples has lowered the standard of educational requirements for the ministry. Naturally the men best prepared find their way to the city churches. A large number of community churches have Disciples as ministers. Probably their favorable attitude toward Christian unity accounts in some measure for this fact. There is a growing demand for educational competence in

the ministry on the part of the better class of churches. In a denomination so loosely organized as the Disciples, and with little or no ecclesiastical oversight, much influence in the location of ministers is exercised by state missionary secretaries. The influence of certain types of church journalism is marked. The impressive task of leaders of every sort is to direct the ministry to competent educational equipment, personal character and fitness, and loyalty to the ideals of Christian unity and fidelity to the Word of God for which the Disciples have historically stood from their beginnings. Dr. Montgomery has rendered a distinct service in his careful preparation of this volume. It presents conditions, specifies dangers, and indicates goals in the ministerial areas of the Disciples of Christ.—*Herbert L. Willett*

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*The Urge of the Unrational in Religion.* By WILLIAM MULLENDORE. Boston: The Stratford Company, 1930. Pp. 241, \$1.50.

This is a book of a decade for the minister and Christian layman. The author is absolutely fearless and unquestionably fair. I have read the book twice and expect to read it again this winter. The minister should not form a definite opinion of this book until he has read it through twice. The second reading will reveal the excellency of the author's message.

Not until I had read the book twice did I catch the real value of this statement: "On any theory of inspiration, but the most wooden one, we would expect a man's belief would color all he had to say about anything." The volume is filled with terse statements like the above and sometimes they are epigrammatic.

The chapters on "Miracles," "The Holy Spirit," and "Symbolism and the Blood of Jesus" will be read a second time by any unbiased person whether he be modernist or fundamentalist. The author expresses the truth that an age that has not freed itself from ignorance and superstition should exercise care in criticising the superstition of ages past. The value of the book is increased by the author's admission and frank statements with reference to the mistakes made by the Christian Church.

There is but one adverse criticism and that is very apparent. Dr. Mullendore has selected a very unhappy title for this most wonderful book. I would never have been led to the book through the title, which does not reveal or express the hidden treasures of the volume.—*M. L. Pontius*

*Prayer and Its Psychology.* By ALEXANDER HODGE. New York: The Macmillan Company, 1931. Pp. 220. \$2.25.

In a single chapter of *Prayer and Its Psychology* has Hodge escaped a competently conventional treatment of the current theories of the psychological origin and nature of prayer. In his treatment of "Prayer and Suggestion," he has begun freshly to explore and develop the precise nature of the high degree of mental receptivity involved in all suggestion, and especially in all mystical prayer. He clearly distinguishes between this state of receptivity and the content received.

Further research into the processes of creative imagination in art, literature, and the sciences seems to be imperative at this point. For until such studies have thrown more light upon the nature of the operations of the mind in its moments of highest receptivity, a study of the psychology of prayer would seem to be necessarily confined to such a critical consideration of the speculations of others as has been presented here by Dr. Hodge.—*Douglas V. Steere*

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*Love in the Machine Age.* By FLOYD DELL. New York: Farrar and Rhinehart, 1930. Pp. 436. \$3.50.

Novelists are not ordinarily assumed to be interested in or capable of scientific liking. But Floyd Dell is an outstanding exception. He has thoroughly mastered both the idea content and the terminology of a quarter century of psychology according to the psycho-analytic school. His particular turn of interest makes this book virtually a treatise on mental hygiene as applied to the problems of sex. The author is frankly tellic and practical in his outlook. He aims to "bring to intelligent readers the fruits of modern psychological discoveries in such a way as to be really useful to them, to popularize a modern scientific view of behavior and to help people to live happy and successful lives." His thesis, clear cut and reiterated almost to the point of affront, is that the patriarchal family is not adapted to contemporary western life and that its survivals account for the neuroses and most of the unhappiness and tensions in current domestic life.

Modern machinery and the modern economic system, Dell holds, are destroying the last remnants of this patriarchal family and are laying the basis for a more biologically normal family life than has existed throughout the whole of the historical period, or indeed in the whole life of mankind. Hence



the book is optimistic in a double sense, for the patriarchal system is being destroyed by the new set of civilization, and its surviving features during this transition period can be mitigated by wholesome training of parents and children according to what the author considers are well established procedures of mental hygiene.

Most of the demands for freedom and removal of conventional restraints upon sex expression espoused by flaming youth or self-styled pioneers and path breakers through a wilderness of sex are shown by Dell to be either reversions to old discarded ways or perversions of normal life. Hence he finds in prostitution-patronage and polite adultery signs of the neurotic. Likewise he shows up the fatuity of the bachelor girl hetaira and of women having children without husbands. While he has every sympathy with modern youth he takes no uncertain stand against irresponsible sex as an amusement. His fundamental assumption is that enduring monogamy including the normal bearing and caring for children is the central pattern of human domestic life. Therefore he accepts the idea of paternal instinct and of domestic stability as the basis of western social organization. He refuses credence to the wild stories about the sex adventures of modern youth, although he cites abundant evidence of many perversions and mistakes due to faulty education. He rejects Lindsey's idea of companionate marriage as making concessions to patriarchal prejudices and as calculated to disturb at the very beginning the possibility of permanence in the family relationship which Dell holds to be absolutely essential. He will have "no convenient stop-gaps before a real marriage."

Dell finds no reason for objecting to petting but considers "the experimental and emotionally educative physical intimacies of petting" as necessary in modern life for the achieving of that acquaintance which will make it possible for young people to discover in each other the possibilities of permanent mating and family life. The purveyors of loose doctrine to modern youth, urging them to seek out sex adventure and irresponsible sexual self-expression will find no encouragement in this book. The author does not mince matters. For example, he points out that in general infanticide is the basis of sex-play, that contraceptives are uncertain, that even if they were certain youth is too careless to utilize them properly, that much of what goes on in the name of sex freedom is merely infantilism or veiled homo-sexuality.

The general tone of Dell's work is wholesome. Certain criticisms must, however, be set down. To the reviewer some of the author's generalizations sound altogether too sweeping. For example, the father family is by no means of a single type but varies with each particular culture. That is only one example of the author's tendency to force his thesis. It is little short of grotesque to allege that the Children's Crusade in 769 "is one of the death agonies of the patriarchal family system in Europe." We feel that few anthropologists will accept Dell's dictum that the Trobriand Islanders' belief that sex relations have nothing to do with the production of children is not a matter of ignorance but of religious dogma. Nor is it a restrained scientific conclusion to hold that the patriarchate causes modern insanity.

In general it would seem that the author has made a too wholesale use of Freudian ideas and terminology and places too strong reliance on instincts; that his concept of human nature is quite too mechanistic; that he uses such terms as adult and infantile as though they represented exact and definite states of human life or growth. A strictly scientific work would have indulged somewhat less in the play of imagination, inference, and guessing.

In spite of these shortcomings, Dell's book offers a distinct and wholesome philosophy of sex life in the machine age. No one can quarrel with his conclusion that psychic health means full emotional adulthood, the capacity for heterosexual love and for responsible work. Debate will probably continue on his further conclusion that the chief difficulties which we encounter in growing up are inherited from the patriarchal family system and its property anxieties, and that our assurance of gaining general freedom from these lies in our new machine powers of production. And the reasons for this continuing debate are primarily two: first, that psychology is scarcely yet conceived and at best is just entering its early infancy; and second, that the issues of our machine age are still in the balance.  
—Arthur J. Todd

*The Autobiography of a Philosopher.* By GEORGE HERBERT PALMER. New York: Houghton Mifflin Company, 1930. Pp. 138.

This book is a reprint of the essay which Professor Palmer wrote for the first volume of the series entitled *Contemporary American Philosophy*. It is a delightfully written

account of the philosophical career and development of one of the very ablest scholars and philosophers the United States has produced. As a colleague of James, Royce, Peabody, and Santayana, Professor Palmer contributed richly to the graduate and undergraduate instruction in philosophy at Harvard University. "Harvard College pays me for doing what I would gladly pay Harvard College for the privilege of doing" is a saying which reveals something of the spirit of this truly great teacher.

Professor Palmer here tells about his early education in this country and abroad, his successful struggle for bodily health, his relations with Harvard College and how by chance he remained at Harvard instead of going to the University of Michigan, his brief married life with Miss Wellman and his life as a widower after her untimely death. Having so well told of his married life with Alice Freeman Palmer in his now classic biography of her, he omits that part of the story here.

Especially valuable is the author's account of philosophical instruction at Harvard and throughout the country when he began teaching. In this connection he tells how he helped to reorganize the Department of Philosophy at Harvard and describes the various courses which he taught, among these the famous Philosophy 4. One of the most noteworthy sections of the book is the one giving his opinion of President Eliot and telling of his relations with Dr. Edward Caird. Of President Eliot he writes: "Perhaps he was the greatest man I ever studied" (p. 66). Professor Palmer made several trips to Scotland to spend his vacation with Edward Caird. These vacations he describes in vivid detail. As to his opinion of Caird's philosophy, he writes: "My relations with Caird were like those with James, of friendly and perpetual antagonism" (p. 70).

Even more important than all of these valuable biographical details is the exposition of the author's own *Weltanschauung*, which runs throughout the book, but culminates at the end in as excellent a personal statement of Christian Theism as could be desired—liberal and tolerant, yet grounded and assured. He who wants his faith quickened and his thinking stimulated should read this essay. It beautifully expresses a serene philosophy of life, which, thanks to the author's profound insight into the essence of the spiritual world, is unperturbed by the clouds of dust stirred up by so many contemporary philosophers.—D. S. Robinson

*The American Public Mind.* By PETER ODEGARD. New York: Columbia University Press, 1930. Pp. 305. \$2.50.

Seldom does a person have an opportunity to read a more thought-provoking book than this one by Professor Odegard. Seldom does one find any book on a semi-popular subject which contains such an array of facts, and yet so splendidly woven together as to dispel boredom and impel the reader to follow through until the last sentence has been read.

To the thoughtful American the book is really a very humiliating one. It paints such a picture of the extent to which the minds of people generally within our own land are controlled by all sorts of "interests," organizations, and agencies, that one wonders how it can be possible for a democracy such as ours ever to be safe, or how it can be otherwise than true that the most unsafe thing to do for the world is "to make the world safe for Democracy."

If there is a weakness in the book, it arises just at this point, that there seems to be no concluding chapter. The arraignment is perfect. The family, the church, the public schools, the colleges, the political parties, the special interests, the "blocs" of various sorts, the advertisers, the Societies-for-this and Associations-for-that, the press, the motion pictures, the radio, books, and the censors all come in for a thorough analysis as to their methods, their presumptiveness, and their product. However one is left wishing that a chapter might have been written to show how all these things could work together for an end that is at least not entirely bizarre and chimerical.

The book begins with a very good review of several of the most prominent theories of society. The conclusion of this seems to be that the real nature of society lies somewhere in the midst of the theories, probably involving the main points of departure of several theories. To all of the theories, if worked too exclusively, he would be likely to apply some such characteristic remark as this, "When we realize that many of our most fervently held opinions are little better than blind hunches, we are likely to develop that healthful skepticism which is the father of tolerance and truth."

Aphorisms exist in abundance, as well as telling quotations effectively used. Here are a few samples: "Calvin thus did for the bourgeoisie what Karl Marx did for the proletariat; he infused their materialism with morality." "The successful innovator is the one who can present new ideas and new ways of doing things under the guise

of old herd opinions." "It is only when men run in packs that they lose their sense of decency" (from Galsworthy). "The crowd is a procrustean bed on which every spiritual superiority may be lopped off to the common measure." "At best they (the large proportion of our untrained elementary school teachers) are effective police officers who supervise the behavior of the child for a few hours each day, or at worst they are witch doctors filling the child's mind with their own mental mirages." "The cards are stacked against the colleges, they are dealing with dead souls." "Frank Munsey contributed to the journalism of his day the talent of a meat packer, the morals of a money changer and the manners of an undertaker" (from William Allen White). "Nine times out of ten it (the party platform) is a compound of pious pronouncements concerning things about which no sane men could disagree, and sentimental slogans designed to appeal to the emotions of the mob." "People think as much with their viscera as with their brains." "There may come a time when those who love their fellows will have the means and will to propagandize for peace with the same enthusiasm and efficiency that bigots and brutes now spread their doctrines of hate. Our average man loves to believe that he thinks for himself. If those who manipulate his mind were really Christians the Kingdom would be at hand."

This is not a book to be read once and then laid aside. It will well-repay rereading and then being placed where its splendid marshalling of facts may be referred to from time to time as the topics under discussion come up for serious consideration and action.

Preachers, educators, politicians, and entertainers should read this book for the help it would give them in their work; all others might well read it for their own self-protection. We should all know the chaff with which we are being fed. This book points it out to us.—*John D. Finlayson*

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*Scouting and Youth Movements.* By SIR ROBERT BADEN-POWELL. New York: Cape & Smith, 1931. Pp. 107. 60 cents.

While this title might suggest a comparative study of youth movements, it deals with the Scout Movement in its various departments as operated by the English. It is good reading, informative and valuable to all those desiring knowledge of Scouting historically, religiously, and in its influence on world peace. There is an answer for

those who insist on reading militaristic tendencies into Scouting.

That anything so peace-developing could have its birth in the mind of an individual whose life had been largely military, may seem a paradox to many and still it is not strange that love of peace should come first from those who have experienced the horrors of war. If swords can be forged into ploughshares and spears into pruning hooks, then tracking, observation, signalling and marching, in their ability to catch the interest of boys, and tied up to certain ideals, may become important peace agencies.

As a measure for character development the author uses the well-worn but always sound premise of getting boys to do things, rather than to be mere passive recipients of instruction.

Duty to God, rather than mere loyalty to God is a point well made, and he speaks of the boy as having a spiritual side—"Through sips of nature lore, imbibed in woodland hikes, a puny soul grows up and looks around."

The ability of Scouting to reach with equal interest the rich and poor, the low and high, is offered as a practical means toward elimination of class differences.

He refers to the problem of securing a large enough supply of adult leadership to care for the number of boys applying for, or desiring membership. We in America can deeply sympathize with him on this score as we see the thousands of upraised hands of boys desiring Scouting but prevented only because men are not responding with leadership. That this condition is misunderstood may be deduced from the agility with which new programs are offered as a solution to the "great untouched field." It is not a new program that is needed, but a strengthening of the program that has proved its ability to capture and hold the interest of boys.

The one reference to another organization made in this book would indicate perhaps less familiarity with girl psychology than with boy psychology in which he has proved such a genius. No name is given but there is perhaps only one, strictly American in origin, that would merit his criticism. He says "the use of symbolism by one of the great organizations for girls has made, it seems to me, an irretrievable mistake in appealing to just that kind of passing fancy." There is no evidence of the use of symbolism being a mistake if we accept the growth and popularity of a movement and the effect on the individual membership as evidences of values in programs. On the

other hand, there might be some concern about the eagerness with which the girl movement he sponsors takes over from the Boy Scout Movement ideas, titles, mannerisms, and methods to the exclusion of its own initiative, originality, self-reliance, and self-direction.

He argues for world peace through mutual goodwill and understanding of the peoples who make up the nations, rather than through the police force idea of the League of Nations—a great factor in this growth of understanding being the international gatherings of Scouts from many countries over the world.

This book is a contribution to literature on youth and should have a popular reception.—*A. E. Roberts*

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*Albert Schweitzer, the Man and His Work.* By JOHN DICKINSON REGESTER. New York: Abingdon Press, 1931. Pp. 145. \$1.50.

The name Albert Schweitzer has been heard with increasing frequency in recent years. One heard of a missionary by that name somewhere in Africa who had started a hospital under rather unusual circumstances and who sometimes wrote books. In a vague way the public associated the name also with music, and with scholarship, but only a comparatively few knew very much about him. Some of us who had read some of his books and had heard of his other accomplishments wished we might know more about him. But how could one find out about him? A magazine sketch here and there that appeared, to be sure, but none giving more than a very partial view of his life, and these were not always easily accessible.

It was therefore with real eagerness that Prof. Regester's book was hailed when announcement of its publication was made. Here in brief compass is to be found a well proportioned picture of this fascinating figure; man, musician, theologian, philosopher, physician, and missionary. Of course it is inadequate. It does not do anything like justice to its remarkable subject. One would like to know more of the details of his early life. A musician would want the musical aspects of his life treated at greater length. No theologian will be satisfied with the exposition of Schweitzer's theology any more than a philosopher will with the discussion of his philosophy. The interest of the physician will scarcely be satisfied with the meager treatment of the medical phases of his mission to Africa, and of course the missionary would like more about the distinctively missionary aspect of his work.

But what can a writer do with a single individual who has so many sides to his character and who has achieved such solid results in such widely separated fields? A series of volumes would be required to deal satisfactorily with the life of this unusual man. It goes without saying, surely, that this is not the definitive life of Schweitzer, but for a beginning it serves its purpose well. It introduces the man to his American public. It lets us see the manysidedness of his make-up. Published but a little while preceding the visit of Schweitzer to America for the first time, it will perform a very valuable service. It will whet the American appetite to see, hear, and know better one of the most remarkable men which the modern age has produced, or when the press notices of his lectures incite an interest to know more about him, this book will supply just the materials needed in concise, readable form.—*Charles S. Braden*

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*The Challenge of Change.* By JOHN MILTON MOORE. New York Council of Women for Home Missions and Missionary Education Movement. 1931. Pp. 204. \$1.00.

To an extent often completely—and no doubt mercifully unrecognized at home, the missionary movement has represented the socially progressive tendencies of Protestant Christianity. This has been true, with of course many exceptions, in China and India. It is also true in what is known as "the home mission field." Here there has been a steadily increasing effort to come to grips with the realities of American life and to take the immediate steps involved in the application of Christianity to current life problems, including industrial reconstruction, non-proselytizing social service, and Christian unity. Dr. Moore's book, accepted as the text-book for study during the coming year by nearly all the major denominations of Protestantism, is a fine exposition of home missions of this progressive type. Nothing could be more encouraging for the future than the fact that it will be read and pondered over by thousands of people within the next few months.

The book opens with an excellent description of American life since the Great War. "What is taking place in America today," says Dr. Moore, "is not something apart from our missionary task, but something that is woven into its very fabric. Industry, commerce, politics, are not apart from missions; they are vital areas of its undertaking." The history of the movement for home missions is traced, from the early

period of Indian evangelization to the complex situation of the present day when the functions of home missions have extended "to include peace promotion and international relations, law observance and citizenship, interracial and industrial relations." To at least a considerable number of leaders and supporters home missions have now come to mean "planning constructively and co-operatively to bring all the resources of the church to bear on the total need of the community," with the understanding "that all questions that affect human life shall be studied and action taken on the basis not of national partisanship but of universal fellowship." Dr. Moore describes in detail various joint enterprises undertaken by the home mission boards as well as other illustrations of the tendency towards what he calls "the singularizing of our plural home missions." He makes many references to the Home Missions Congress held in Washington in December 1930, and quotes some of its significant recommendations. Under the headings of "Better Leadership," "Better Membership," and "Better Churchmanship," he pleads for more adequate understanding and support of American Protestantism as a whole; and he concludes with a chapter on the definite directions in which advance must be made.

There are flaws in the book of course. What is sometimes thought of as a preacher's tendency to "fine writing" has not been entirely avoided—the turning, that is, of a too elaborate phrase, the piling up of adjectives. Relatively too much space is given to the need for federation or union and relatively too little space to concrete descriptions of what is actually going on. The ratio of factual accounts to general principles might have been considerably increased, to the reader's profit. But on the whole, the book is splendidly conceived and competently carried out. It marks an epoch and marks it with distinction.—*Adelaide Case*

*The Minister's Week-day Challenge.* By EDWIN H. BYINGTON. New York: R. R. Smith, Inc., 1931. Pp. 234. \$2.00.

A broad, fresh, well-informed, comprehensive, and informing discussion of the whole task of the minister. Recognizing the fact that the Christian ministry has more influence today than ever before, there is needed just such a book as this. The minister is more often defeated by the mistakes and blunders he makes through the week than he is by his failure in the pulpit on Sunday. Each chapter is filled with help-

ful suggestions, touching every phase of the minister's task. The success of the minister largely depends upon the general preparation and definite planning. The author in a very fine way has discussed this phase of the subject. The minister's relation to organizations, old and new; the recruiting and training of his people; everybody working; evangelism; ways and means of winning people to Christ; the conducting of special services outside of religious meetings; overlapping of other professions; the things that are under the surface which the minister needs to know; the facing of finances; business relations; walking in by-paths; the dangers confronting the minister; his friendships and the termination of his pastorate all come in for their full share of the discussion. This is a book for the younger men in the ministry that will enable them to learn by experience more rapidly and with fewer mistakes, and also for older men who need to be reminded of things that they have known but which may have slipped from their minds.—*William H. Harrison*

*The Ramayan of Tulsidas.* By J. M. MACFIE, Edinburgh: T. & T. Clark, 1930. Pp. 260.

The beginningless and endless universe of Indian cosmology with its *kalpa* cycles of development and decay seems to dwarf the individual human span of life into insignificance. The pathetic pilgrimage of the soul in the wanderings of *samsara* age after age becomes a prospect fraught with sad forebodings. Yet Hinduism would not be religion if it did not claim for man a place of central significance in this vast scheme, even to the extent of making the supreme God the servant of man, a means to man's salvation. The great epics of India, transformed into religious poems, celebrate the great salvation theme. They tell how God became man in ages of human helplessness in order to break the bonds of *Karma* and reincarnation and save man from the *maya* of time to the existence of eternal bliss. This is the *Bhakti-marga*, the way of salvation by loving faith and devotion to the humanized savior God.

Salvation by faith in the human incarnation of the Supreme God is very old in Hinduism. God has come many times and in many forms to save mankind but of all the avatars Rama and Krishna are most deeply entrenched in the hearts of the masses. Tulsidas was the devoted champion of Rama. When, in the 16th century, he wrote his own interpretation of Valmiki's classical Rama epic and in the vernacular, it was so



perfectly oriented to the Hindu milieu and to the needs of the folk as to earn and deserve its unchallenged status as "the Bible of Northern India."

As guide and interpreter Dr. Macfie moves through the materials with the ease of one who has given years of research to the Epics. Like Tulsidas he prefers Rama to all other avatars but again like Tulsidas he understands the multiple maze of Hinduism so that his work is free from deprecatory adjectives which so often mar the works of Christian interpreters. Without a guide the ordinary uninitiated western reader would be lost in the theological complexities of Tulsidas. Under Dr. Macfie's analysis a simple unity of pattern shows through the complicated weaving of ages of religious history. Tulsidas was a true Hindu and there was in him no intolerance of the many modes of viewing the divine hierarchy nor of the many ways to the ultimate goal of salvation. The monism of Shankara and the modified monism of Ramananda and Ramanuja leave room for the many gods who have played their parts in the tribal histories of India. The dominant control of *Karma* and reincarnation, the tyranny of time, the delusive power of *maya* over men and gods appear vividly and in natural ways in the story. Of all the ways of salvation, Tulsidas, as a man of the masses, chooses and glorifies the way of trustful devotion, *bhakti*, the easy way open to all classes, castes and conditions of men. Salvation by knowledge is available for the intellectual; salvation by works is valid for those who are capable of the long toilsome climb by that path but after all, the way of loving faith in a personal divine savior is, for the lowly and ignorant man, the way of all ways. Tulsidas never tires of extolling its efficacy not only for the ordinary man but also for sages, ascetics, gods, and demons.

Dr. Macfie discusses the poem from several approaches making abundant quotations through which he runs the thread of his commentary and interpretation. The body of the book is devoted to the religious and moral ideas and ideals of the epic. It is introduced by a sketch of the life of Tulsidas and an outline story of the poem. The concluding chapter deals with the contribution of the Poet's version of the Ramayana to the religious life of India. For an appreciation of the flavor of the traditional, popular religious climate of India it would be difficult to find a better book. Students will be grateful for the thorough and workmanlike index which makes the materials immediately accessible.—A. Eustace Haydon

*Christians Only.* By HEYWOOD CAMPBELL BROWN and GEORGE BRITT. New York: Vanguard Press, 1931. Pp. 333. \$2.50.

*Jewish Experiences In America.* Edited by BRUNO LASKER, New York: The Inquiry. Pp. 309. \$2.00.

The two books, and especially the first, disclose startling facts concerning the range and intensity of anti-Semitism in the United States. Discrimination against the Jew has assumed gigantic and menacing proportions and is threatening the security, self-respect and well-being of American Israel. That colleges should lead in and even initiate this vicious system of Jewish exclusion is a sad reflection upon our sources of light and culture.

*Christians Only* is an analysis of Jewish prejudice in the United States as manifested in schools, social life, and industry. The leading eastern colleges limit definitely the Jewish enrollment. Medical schools are the greatest offenders in discrimination against the Jew. They admit only the most brilliant of Jewish students, and then only when the quota is not filled. A Gentile with a poor scholastic record frequently receives preference over a Jew with excellent grading.

Economic boycott is a more distressing form of discrimination, affecting as it does the very life of the Jew. In New York City it is ten times as difficult for a Jew to obtain a desirable position as it is for a non-Jew. Some large and prominent establishments employ no Jews whatever, and others hire only a few for the sake of policy. Many employment agencies do not accept applications from Jews since they find it difficult if not impossible to place them. Exclusion from hotels, exclusive residential districts, clubs and schools fade into insignificance alongside this pernicious and dangerous form of Jew hatred.

*Jewish Experiences in America* is a scientific study of the travails of Jewish life in this country, including that of anti-Semitism. In addition to excellent discussion material on the relationship between Jews and non-Jews, the volume gives a vivid picture of the manifold and intricate problems that America has created for Judaism and Jews. The editor, Mr. Bruno Lasker, has collected valuable "facts and opinions" from a host of well-known and informed Jewish leaders, of all shades of belief. An exhaustive and carefully selected bibliography, a valuable outline for study and discussion groups, and helpful suggestions for discussion leaders enhance the usefulness of this fine book, and assure its permanence.

The solution for anti-Semitism offered by

Broun and Britt is hopelessly inadequate. Many thinking Jews believe that as long as Israel lives, anti-Semitism will prevail.—*Theodore N. Lewis*

*The Head of the Corner.* By LOUIS MATTHEWS SWEET. New York: Charles Scribner's Sons, 1931. Pp. 248. \$2.00.

The subordinate title of this volume, "A Study in Christian Origins," suggests but does not fully reveal the object of its author. It is a study in Christian origins, but only as a means of securing a vivid and vivifying conception of the central personality of Christianity. It therefore differs from other studies in Christian origins, because while they may aim to inform the mind concerning backgrounds and exact lines of life and thought in more or less important details, this one aims to lead the reader to a point where he may feel the power of the Lord and Master as those felt it who were in immediate contact with him in his earthly ministry. Dr. Sweet begins by picturing to the modern man Christianity as it made its appearance in the first century. This leads to the examination of the records, i.e., broadly the New Testament writings, but more especially the Gospels. All that recent scholarship has contributed to the knowledge of this field is examined briefly but adequately for the busy man of today. Thus the figure of Jesus Christ looms into view, and one is left to recognize in him the power and charm that has always grown, but never waned as yet. It is a work which springs from a living faith, and is designed to beget faith, in the Lord of Life.—*Andrew C. Zenos*

*Our Life Is Like That.* By DAVID BERNARD SWIREN. New York: Block Publishing Company, 1931. Pp. 119.

"The Jewish woman of far-off days enjoyed rights and privileges which the modern woman of the most civilized country is yet striving to attain." This is a brave statement but it lacks historical corroboration.

As a theologian he fails to indicate the distinction between a "Mizwah," a "Commandment divinely revealed" and a "Folkway" which grows and changes with the mutations of circumstances and evolving thought and social behavior. That Reform Judaism needs neither tradition nor ceremony is a misconception which the late Kaufman Kohler, President of the Hebrew Union College, has amply refuted. (See "History and Functions of Ceremonies in

Judaism," Yearbook of Central Conference of American Rabbis, XVII, 205 ff.)

There is however a fine spirit of loyalty to tradition in both essays and sermons which yields edification, and a number of his references to Jewish law and usage will be found of interest to the reader.—*Jacob Singer*

*Personality In Its Teens.* By W. R. BOORMAN. New York: The Macmillan Company, 1931. Pp. 268. \$2.50.

This is one of the best of the many books which are appearing in studies of adolescents. Mr. Boorman has had large experience with boys and this book supplements his first on *Developing Personality in Boys* in excellent fashion. The data are taken from correspondence with boys over a period of several years and the book is rich in quotations from these letters. Twenty complete series of letters from as many boys are used in this study. The chief weakness in the book is probably the lack of dating in his quotations so that the reader might have a more exact knowledge of the age at which incidents occurred, and the intervals that elapsed between experiences of different kinds. However the author has organized his materials in good form and permits boys to reveal themselves. An interesting classification of attitudes of boys to the family group is given under three main divisions: (A) those that make for homogeneity, (B) those that indicate some cleavage of unity, (C) those that tend toward conflict and disintegration. Illustrations of fifteen traits in these divisions are provided. The investigation was made possible through a special research fund by the Y.M.C.A. College, Chicago.—*E. J. Chave*

*News Handbook for Press Committees.* By LOUISE FUNSTON SHIELDS. Los Angeles: News Handbook Press, 1931. Pp. 72.

Leaders in our social agencies who need the help of "the newspaper, which is the daily bread of American mental life, and in many homes the only intellectual food," are given detailed suggestions on "Training the Press Committees," "News Values and Forms," "What to Tell," "What Not to Tell," "How to Tell It," the key thought, sentence structure, punctuation, capitalization, and so forth, in this booklet.

Experience as instructor in journalism in the special day and evening classes in the Los Angeles Polytechnic Evening High School and the Redondo Union High Schools has furnished the laboratory for this handbook.—*J. M. Artman*

*Looking at Life Through Drama.* By LYDIA GLOVER DESEO and HILDA MASSBERG PHIPPS. New York: Abingdon Press, 1931. Pp. 203. \$2.00.

*Looking at Life Through Drama* is a thoughtful and dignified book. The two authors are concerned with two premises—first, religion's involvement with social problems, and second, the presentation of those problems through drama. To quote from the book, "to live the more abundant life, which was Jesus' ideal for all men, we must break the fragile but effective barrier which keeps us from knowing what is going on in the world outside. We must do our share in bringing about a better world order."

Their objective in writing the book is to make Christians (they use the word here as a symbol of religious-minded people) more sensitive to and aware of social problems, and to stimulate them to active participation in "reforms which look to the emancipation of the human race." They proceed with the textbook method. First, they let Prof. Fred Eastman of the University of Chicago in a short foreword present the kernel of their argument: "The idea of trying to understand our neighbors and the struggles of modern life through our affections as well as through our intellects" is worked out through plays that concern themselves with race relationships, industrial conflicts, war and peace, rural and urban problems.

Then follows the practical interpretation of their ideas, and since both authors have had experience in educational, dramatic, and community church work, they know the difficulties and possibilities of their program. They warn against the popular custom in church groups of producing worthless plays, because these groups cannot afford to pay the royalties for good plays, nor have they the personnel in necessary talent. Therefore the authors plead for the old art of reading aloud in groups, and with them the "play's the thing," the cultural value of imaginative re-creation of scene, incident, and character. In this way young people (and why not older ones too?) will become acquainted with the best drama of the past and the most significant current plays.

Such study groups mean the extension of the horizons of one's imaginary experience, the finding of solutions for individual problems, and one's having illumined the complexities of community and world relationships.

The authors then present a carefully worked out plan of procedure to be used in launching such study groups. The first

thing is to find out what aspects of living interest the particular church group, by presenting certain challenging incidents. A dozen or more are suggested, among them:

"Does it matter to us that when American girls bobbed their hair and the sale of hair-nets came to a standstill, thousands of young Chinese girls, workers in the many hair-net factories of China, had to resort to prostitution in order to live? To be sure American girls can scarcely be blamed for adopting a more comfortable and attractive mode of hairdress, but is there not something wrong with the industrial system which permits such a thing to happen? Should we not, as Christians, be at least intelligently informed on the subject?"

"Eighty-five per cent of every dollar of government revenue in the United States goes to the payment of past war debts, to present care and upkeep of war veterans, and to preparations for future wars. How long will the American people be willing to spend their money in this way?"

"Does it matter to us, for instance, that during the first part of 1930 there were more negro lynchings in the United States than during the entire year of 1929? What can Christians do to wipe out such a blot on the land?"

The book contains four complete plays illustrating the problem of race, "The Slave"; the problem of industry, "Bread"; the problem of international goodwill, "X-O: A Night of the Trojan War"; and the problem of citizenship, "The Criminal Code."

A splendid bibliography of forty-four pages concludes the book. Plays of every variety are listed, with a few sentences explaining the theme of each one. This makes the book invaluable to teachers and leaders in church and school groups. But the real significance of *Looking at Life Through Drama* lies in its effort to turn the flow of sympathetic consciousness into channels of social concern, to wake religious-minded people to their opportunities and duties in this tragically-muddled generation of ours.—Louise Loeb Hamburger

*Creative Religious Literature.* By ARTHUR J. CULLER. New York: The Macmillan Company, 1930. Pp. 345. \$2.50.

Here is a splendid handbook for a literary appreciation of the Bible. It is a topical study of the varied types of literature represented in the Bible with passages illustrating each, supplemented by literary parallels from non-biblical sources. At the end of each chapter are carefully selected

lists of books, hymns, poems, dramas, and so forth, from many races and cultures.

Accurate and historical in its point of view, pleasing in style, illuminated by flashes of imaginative insight, this stimulating and suggestive work is a real contribution in its field. For the religious educator it has two chief values: (1) it gives a fuller appreciation of the wealth and variety of biblical literature with its perennial charm, (2) it leads to a realization of the vitality of this literature as the genuine product of living experiences. We see its rightful place in the world's great literature as the expression of universal longings and aspirations, rather than as a body of infallibly correct canonical writings.

From its nature the book gives only a fragmentary picture, which needs supplementing by one of the good introductions to biblical literature cited in its bibliography.

The presence of a number of typographical errors is unfortunate in so attractive a volume.—*William V. Roosa*

*A Faith That Works.* By CANON E. S. WOOD. New York: Richard R. Smith, Inc., 1929. Pp. 224. \$2.00.

At first sight one is offended at the title, for faith that does not work is not faith. We soon discover that the author is displeased with faith that does not work. He is distressed at living in a world of proclaimed faith that does not work and among people who act as though faith need not work in order to save those who hold it. With him religion includes all of the interests of life. With the achievement of Jesus as the ideal of what God plans for man to attain, the author, in twelve chapters, tracing the interests of life from the home through education, business and government to international affairs, drives home with facts and cogent reasoning the conviction that where faith does not work the life of man wilts. He would have Christian civilization enjoy the blessings of being really Christian.—*H. B. Robison*

*The Idea of Immortality and Western Civilization.* By ROBERT A. FALCONER. Cambridge: Harvard University Press, 1930. Pp. 61. \$1.00.

This little book contains the Ingersoll Lecture for 1930.

The first part of Dr. Falconer's lecture is devoted to a brief but interesting historical sketch of the manner in which "the accumulated and manifold testimony of thinkers

and seers throughout the centuries have clarified the idea of immortality. The rich classical and historical culture of the lecturer is a sufficient guarantee that this part of the lecture will be both accurate and illuminating. His remarks on the affect of the War on man's belief in immortality are among the most interesting in this part of the lecture.

In the latter part of the lecture he has a little more to say in defense of the belief of immortality, but brings forward no fresh arguments or points of view. He relies entirely on the moral argument to the effect "that there are values in the experience of the individual so intrinsically excellent that they demand a far wider exercise for their existence than the few short years of even the longest life on earth"; for example, "love carries in itself the prophecy of its own Immortality."

While this lecture does not attempt to overcome the obstacles which make belief in immortality difficult, if not impossible, for many scientifically trained persons, it will help to purify and spiritualize the faith of those who already believe by its insistence that "the hope of Immortality is rooted in man's experience of love, goodness and reason."—*R. J. Hutcheon*

*Helping People Grow.* By D. J. FLEMING. New York: Association Press. Pp. 246. \$2.50.

In this book the well-known teacher and writer on missions and missionary subjects interprets modern educational procedure in terms of their application to the work of Christian missions. Most of the more common educational concepts appear in the various chapters, including "inner change," "growth," "readiness," "satisfiers and annoyers," "interests," "purposing," "planning," "executing," "judging."

The contribution of the book lies not in what it adds to our sum of educational knowledge, for educational theory is assumed without criticism or even moderate discussion. Its contribution lies rather in its concrete illustrations and applications of these educational principles to the work of the Christian church abroad. This is done with remarkably appropriate illustrations, thus for the first time giving the worker abroad a book which is not hampered with illustrations which themselves must be interpreted.

The most remarkable thing about this book is that it assumes the validity of educational methods for the work of the whole church enterprise—not just for the Sunday

school. If missionaries and native workers will take this book seriously as a guide to their work, the church abroad will outstep the church at home in its development of "the church as a school."—*Paul H. Vieth*

*The Essentials of Leadership.* By HERMAN H. HORNE, Nashville: Cokebury Press, 1931. Pp. 136. \$1.00.

This book is a collection of essays contributed by Professor Horne to popular magazines with two especially prepared chapters added. The first paragraph of the Preface is a flashlight of the book as a whole. "In our viewpoint the three great human interests of morality, religion and education belong together; their separation is a menace to each. Morality is a part of the content of religion, religion is the dynamic of morality and education is the means of securing both morality and religion."

A careful study of the first chapter, listing thirty-three Essentials of Leadership and of the sixth chapter enumerating a like number of Tests for a Square Deal in Business will prove especially stimulating and rewarding. The book is full of practical suggestions, based upon good psychology and sound sense. While the book seeks practical ends in life it is deeply spiritual. Widely read and studied it will render a real service and is very greatly needed today.—*O. D. Foster*

*Cooperation and Competition: An Experimental Study in Motivation.* By JULIUS B. MALLER. New York: Teachers College, Columbia University, Contributions to Education, No. 384, 1929. Pp. 176.

One of the most difficult problems in the measurement of human traits is the quantification of motive or drive. The conception of amounts of ability of various kinds has become familiar since the work of Binet and Simon, but little has been done to develop measures and norms for the dynamic aspect of achievement. Dr. Maller presents an ingenious technique for revealing and measuring differences among individuals with respect to the relative strength of what he calls the self motive and the group motive.

The Maller test is based on the fact that specialized routine work, such as writing the answers to simple problems in addition, is quickly reduced to a fairly definite speed characteristic of the individual. Fatigue induces a negative acceleration also characteristic of the individual. When motives are introduced, their relative strength may be

compared by noting the relative amounts of change effected in the curve of normal acceleration.

The motives with which Dr. Maller experimented were brought into play by means of the test directions. The task of adding was divided into two minute units, each represented by a sheet of paper containing 100 examples on each side. The first unit was "unmotivated," that is "for practice only." The second was introduced by a description of two contests, one "to find out who is the fastest worker in the class"; the other "to find out which class in the school is fastest." The work for self was done on units which alternated with the work for class. Comparison of the results of these two types of work provided the data for computing a self score and group score which showed the relative strength of the two motives.

Another method of comparing the relative strength of these two motives was to allow each pupil to choose whether he would contribute each or any of the seven units of work to his class score to help win a class prize or to his own score to help himself win an individual prize. He might keep or give away from none to seven units and his behavior thus yielded a score anywhere from 0 to 7.

The tests were also used by Dr. Maller to measure speed and persistence of work, in response to the two contrasted motives.

With these scores at hand, it was possible to seek out causes of individual difference, since many of the cases used by Dr. Maller were also tested by the Character Education Inquiry. The monograph contains a vast amount of information concerning the factors associated with the self and the group motives and affords many valuable suggestions for the control of experiments in the inculcation of competitive and cooperative modes of behavior.

Previous work in the field is amply listed and appraised. The test is now available from Association Press, New York.—*Hugh Hartshorne*

*Great Themes of the Christian Faith.* Arranged by CHARLES W. FERGUSON. New York: Richard R. Smith, Inc., 1930. Pp. 204. \$2.00.

This is a volume of fifteen sermons on the central themes of the Bible and the vital interests of daily life, by fifteen well-known and much loved preachers. Their messages clarify thinking, explain the Bible and remove difficulties from it, solve problems of life, nestle creatively around the heart of



humanity, and change the commonplace into greatness in the lives of people.

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*Greatest Thoughts on Immortality.* By JACOB HELDER. New York: Richard R. Smith, Inc., 1930. Pp. 183. \$2.00.

The author regards belief in immortality as very important for living the most worthwhile life day by day. His approach is not from a scientific, a metaphysical, or even a theological standpoint, but from intuitive experience and human feeling. From a large collection of personal letters and from published literature much of the thinking of the race on the subject is briefly and emotionally presented. Quotation from the leading minds in literature is abundant. One finds in this book much apt expression both in prose and in poetry of thought on immortality.—*H. B. Robison*

*Body, Mind, and Spirit.* By ELWOOD WORCESTER and SAMUEL McCOMB. Boston: Marshall Jones Company, 1931. Pp. 386. \$2.50.

It is gratifying that a work having to do with mental medicine, a book dealing with psychiatry, could be written by two clergymen and on the whole be such as could be approved by physicians practising in the field of psychiatry, but such is *Body, Mind, and Spirit*.

I regard the attitude of the authors on the subconscious mind as being substantially sound and the only position that can be assumed in the practical solution of these problems.

I was disappointed that not more attention was given to the psychoneuroses, since so much space was devoted to the more serious paranoid and psychotic states which are certainly beyond the field of practice for the average clergyman. However, I am thoroughly in accord with the attitude of these authors toward the teachings of Freud, Jung, Adler, and other specialists in this field. In fact, I think it is rather unusual that twenty-five years of the practice of psychotherapy by two ministers should do for them in this matter what twenty-five years in the practice of mental medicine has done for me. I have read no

book in recent years which expresses my own attitude toward the teachings of Freud better than this book. The authors are to be congratulated, in my opinion, in that they have been willing to take the good and practical out of the teachings of Freud, avoiding the bizarre, indefinite, and excessively theoretical.

The discussion of sleep and insomnia is helpful but leads to little that is definite by way of treatment. The consideration of dreams is practical, and again is moderate and discriminate in the attitude toward the more extreme Freudian teachings.

The most serious criticism I would make of the book has to do with the consideration of the borderland psychoses, such as paranoia, in which the authors unfortunately veer off into a favorable consideration of mediums as a therapeutic remedy, and definitely accept the hypothesis of the possession of the human mind by discarnate spirits. I was a bit shocked by the attitude of the authors in this matter, and read on page after page of the technic for trying to get disembodied spirits out of the minds of these borderland neurotics and psychotics. It would seem that this section of the book is almost a whole generation behind modern psychiatric thought as it has to do with the compulsion neuroses, paranoid, and so forth. I cannot, of course, do aught but wholly disapprove of this, to me, unnecessary compromise with discredited spiritism, and I make this criticism as a wholly sympathetic observer of spirit phenomena, for I am not a materialist.

I am heartily in accord with the authors' defense of suggestion and some of the older methods of psychotherapy which so many modern practitioners have thrown away in the practice of exclusive psychoanalysis.

The chapter, dealing with the four curses of mankind—tuberculosis, alcoholism, syphilis and cancer, while interesting and valuable, seems a bit out of place in a work of this kind, and the discussion is hardly up-to-date. It would seem that this space could have been profitably occupied by a most helpful consideration of the practical experience with the psychoneuroses, of which these authors have had such a large amount. Perhaps an exception should be made in this criticism in the matter of alcoholism, which definitely falls into the domain of mental medicine.

This book will be interesting and helpful to all lay workers in the domain of mental medicine, but since it was written by ministers I had hoped I could find in it a book which I could recommend to my friends

of the clergy who are desirous of becoming more proficient in ministering to psychic sufferers. This book, however, will prove a disappointment to the average minister in that it gives so much space to those cases which are quite beyond the field of practice in which the average clergyman may safely function, which is the field of the more simple psychoneuroses. Perhaps this would be expected of two clergymen who had devoted a quarter of a century to specializing in this field. They have been led to undertake the treatment of many of the more serious mental cases which the average minister would do well to avoid. I think, on the whole, it would be much safer for the average clergyman to follow the advice of Reverend Sherman, president of the American Guild of Health, who advises the minister to concentrate more largely upon the psychoneuroses and leave to the medical psychologists and psychiatrists the more serious cases of hysteria and the borderline personality disturbances.

I do not feel competent to review the section of the book dealing with the Healing Deeds of Jesus and the Reality and Power of Prayer, but I would add my testimony to that of the authors that prayer is a powerful and potent method of treatment in many of both the simple and more serious forms of mental and nervous disorders.

The closing chapter of the book dealing with Spiritual Healing is altogether sound and can be read with profit by both physician and minister.

Perhaps the most encouraging thing about books of this kind is the spirit which they represent—the willingness of the clergyman to turn his face toward science for help in dealing with his ailing parishioners, while at the same time physicians—at least those who belong to the non-materialist school of psychiatrists—are turning their faces more and more to true and undefiled religion as an aid in coping with medical psychic suffering.

This book portrays the authors' earnest attempt to hold on to the good which they found in the psychotherapy of the preceding generation, while they are reaching out to grasp the more scientific technic of the psychiatry of the present generation. They have not quite succeeded in doing this. The book as a whole would be regarded as a bit behind the times by an up-to-date psychiatrist. Nevertheless, in my opinion, the authors have been successful in their effort to a commendable degree. *Body, Mind, and Spirit* will, I think, prove helpful to ministers and doctors in their present-day effort to get together for more effective co-oper-

ation in the field of mental medicine.—*W. S. Sadler*

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*Rationalisation and Unemployment.* By J. A. HOBSON. New York: The Macmillan Company, 1930. Pp. 126. \$1.75.

The author of this book is one of the few who sees that the world is in an economic dilemma. He sees that the highly developed techniques of production are now outrunning the power to purchase and consume. Higher productivity, which is the average person's response to the situation, only exaggerates the difficulty. The book is devoted to an analysis and interpretation of the situation. This is a thought-provoking and pathfinding little volume.—*J. M. Artman*

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*A Jewish View of Jesus.* H. G. ENELow. Bloch Publishing Co. 181 pages. \$1.00.

The Jewish attitude toward Jesus is a perennial mystery to Christians. Fundamentalists are disturbed at the Jewish refusal to accept Christ and find salvation. Liberals are perplexed at the failure of the Jew to accept Jesus as an illustrious son of the Synagogue, and to restore Him to the pantheon of Jewish worthies. Both groups will benefit immeasurably from this small book by the scholarly rabbi of Temple Emanu-El, Dr. H. G. Enelow, who writes simply, accurately, and reverently on a theme sacred to a significant portion of the human race.

Before considering controversial questions the author analyzes the Jewish interests, Jewish heritage, Jewish environment, and Jewish characteristics of Jesus. The chapter on "The Jewish Element in the Teachings of Jesus" should prove informing to many millions who believe that Jesus sought to destroy the Law, that He found Judaism and the Synagogue inadequate and that He hoped to supersede the faith of His fathers by one of His own creation. Dr. Enelow points out that Jesus was as devotedly attached to the Law as the Pharasaic teachers, and that He deemed the Law as precious and indispensable as they did.

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**STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.**

Of Religious Education published monthly except July and August at Mt. Morris, Ill., for Oct. 1, 1931.

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Before me, a Notary Public in and for the State and county aforesaid, personally appeared J. M. Artman, who, having been duly sworn according to law, deposes and says that he is the Editor of the Religious Education Journal and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

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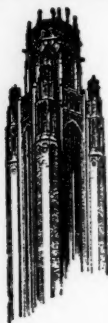
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